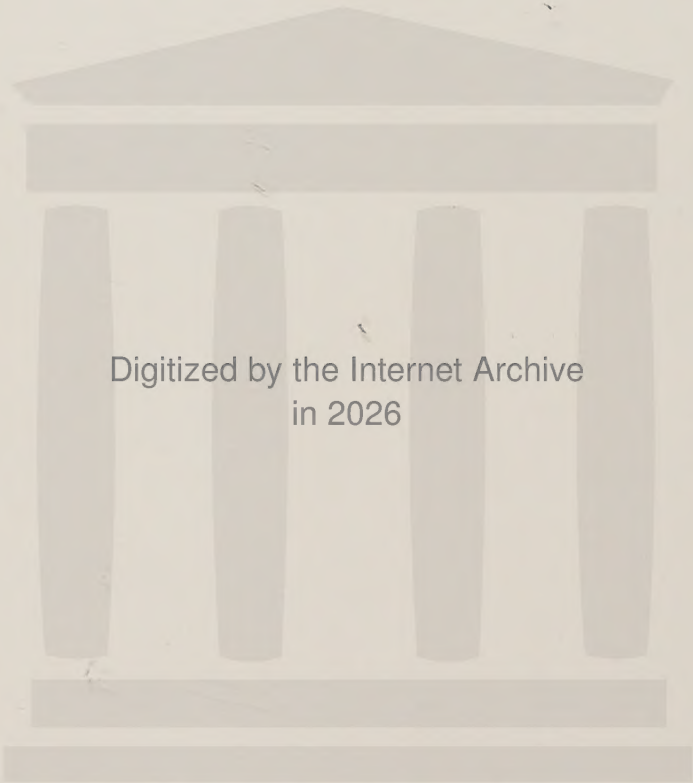
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THE POEMS OF

William of Shoreham

re-edited by

M. Konrath

Part I

(all published)

EARLY ENGLISH TEXT SOCIETY

Extra Series, 86

1902

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THE POEMS OF

William of Shoreham,

AB. 1320 VICAR OF CHART-SUTTON.

RE-EDITED

FROM THE UNIQUE MANUSCRIPT IN THE

BRITISH MUSEUM

BY

M. KONRATH, PH.D.,

PROFESSOR IN THE UNIVERSITY OF GREIFSWALD.

PART I.

PREFACE, INTRODUCTION, TEXT, AND NOTES.

LONDON:

PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY

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TO THE MEMORY OF

Julius Zupitza.

PREFACE.

THE work which I now bring before the public has been long in preparation. Several circumstances, which it is no use specifying here, have combined to delay its appearance. I am not quite certain whether it has got any better for having been "pressed" ever so much longer than old Horace recommended; but I do believe that nobody has been the worse for the delay, except, perhaps, myself.

In editing the text I have adhered as closely as possible to the MS. The punctuation is mine, and so is the expansion of the usual contractions. The MS. has no punctuation; only a dot is sometimes put after a word, which generally serves as a mark of separation. Several letters, especially *g*, *k*, *d*, *t*, *h*, often have a flourish attached to them, which Thomas Wright in his edition has either disregarded or replaced by an *e*. I have thought it best simply to retain the flourish, though in some cases metre and ryme seem indeed to require the expansion of it into a sounded vowel, generally weak *e*. Missing letters, or words to be supplied, I have put within square brackets; such as are to be omitted, within parentheses. The bracketed numbers in the right margin refer to the pages of Mr. Wright's edition.

It has not been my aim to give what they call a critical text. The dialect of the scribe of the MS., it is true, is different from that of the author. But then, what is the dialect of the author? How shall we know exactly, when he rymes, for instance, *be* : *charite* : *tre* : *Noe* : *me* : *he* : *þe*; and, on the other hand, *by* : *leuedy* : *why* : *hy*, etc.?—*was* : *glas* : *pas* : *solas* : *Sathanas*; and *wes* : *sugges*? when O.E. *ā*w is represented by *aw* as well as *ow*, even in ryme?—The standard M.Kt. document, the 'Ayenbite,' representing as it does the language of an East-Kentish author, cannot teach us any particulars about the West-Kentish dialect of Shoreham, which, although preserving some common Kentish peculiarities, may, moreover, have been to some extent influenced by the speech of the neighbouring capital. Considering this, I have been careful not to normalize the language of the MS. on the basis of that of the 'Ayenbite.' I have substituted

Kentish forms for non-Kentish ones when the former were demanded by the ryme; but in the interior of verses I have left the non-Kentish forms untouched. There is, of course, no consistency in the spelling of the MS.; but I have not thought myself entitled to make it uniform. Accordingly, I have not altered the spelling, for instance, in such cases as *eyen* : *dreȝen*, the sign ȝ being also used by the scribe for consonantal *y*; or—*draweþ* : *gnaȝeþ*; *sorȝe* : *morwe* (*lawe*, *owe*, *sowe*, *folwen*, etc., by the side of *laȝe*, *oȝe*, *sorȝe*, *folȝen*, etc.); *dryt(t)e*, *ryt(t)e*, *myt(t)e*, by the side of *dryȝte*, *ryȝte*, *myȝte*, etc.; *caut* : *nauȝt*; *ouȝte* : *broute*; *wroute*, etc.

In all these cases the 'Ayenbite' has preserved the old spirantic (front or back) ȝ (*h*), as in *laȝe*, *oȝe*, *sorȝe*, *-iȝt*, *-aȝt*, *-oȝt*; and it is even probable that Shoreham, too, may, as a rule, have used the same spellings. But I am not sure that he did so consistently; for I do not know to what extent the labialisation or fronting of ȝ, or the reduction of *h* to a mere breath-glide may have been carried out in his pronunciation; though it should be mentioned that there are no unquestionable rymes suggestive of such changes to be met with in these poems. In the pronunciation of the scribe, the spirantic ȝ before *t* was certainly silent; for he is particularly fond of writing *ȝt* for simple *t*.

When a spelling is merely graphic, as when *ou* is written for *o*, I have left it unaltered. There is still another case in which I have not thought it safe enough to interfere with the spelling of the MS. It concerns the M.Kt. representatives of the O.E. diphthongs, especially *ēa* and group-lengthened *êa*, which are represented in M.Kt. by *ea*, *yea*, *ya*, *ia*, *ye*, *e*. The usual spellings in the Shoreham MS. are *ea*, *e*, *ee*, rarely *eȝa*, *ya*, *ye*. Now, for my part, I am almost convinced that those digraphs, at least in Shoreham's pronunciation, simply meant an *e*-sound, except, perhaps, initially. This is proved by rymes. In order, however, not to seem to prejudge a matter still in controversy, I have thought it best to let alone such rymes as *dead* : *queed*; *deaue* : *by* . . *leue*; *eȝaþe* : *deþe*; *-leas*, *-lyas* : *was*; *quead* : *glad*; *yhalde* : *tealde* : *felde* : *ealde*; *spak* : *on-leak*, etc.

All such particulars I meant to have dealt with in the Introduction, where I intended to give a synopsis of Shoreham's language. Seeing, however, that for an adequate treatment of Shoreham's language it was absolutely necessary to study it in connexion with the other M.Kt. texts; and that a full analysis of their phonetic and inflexional systems, for which I have already collected the materials,

would have swelled the bulk of this volume too much: I was obliged to desist from my original purpose, and to reserve a detailed account of the dialectal peculiarities of M.Kt. for a second volume, which is also to contain observations on Shoreham's metre and versification, and a glossarial index.

The metrical structure of the lines has, no doubt, often been sadly deranged by the scribe of the MS. In many cases it would be easy to mend it by transposing or inserting a word, adding a final *e*, and the like. Tempting though it was to make such slight corrections, I have, as a rule, abstained from altering the MS. text for metrical reasons alone. Only here and there, when the metre or ryme seemed to demand it, I have restored a final *e* left out by the scribe; and even this, I am afraid, I have not done quite consistently.

It will be seen that, by the side of a considerable number of regular verses, there occur others which show metrical licences, but are perfectly clear as regards the sense, and do not seem to call for any emendation. How then are we to know how many licences the poet may have allowed himself, when there is only one MS. of his works left, and that one sadly corrupted? I have, therefore, been content to try and restore the original sense where the blundering copyist of the MS. has perverted it, or even managed to produce downright nonsense. Only such emendations as seemed to me absolutely certain have I adopted into the text; any conjecture that might seem in the least doubtful I have relegated to the notes. More than once I have been driven to mere guessing; and several passages have proved so puzzling, that I have not been able even to guess at the probable sense. I have, therefore, been obliged to leave them as they stand in the MS.

In the notes I have chiefly attempted to clear up and illustrate, as far as possible, from sources which the poet is likely to have known, the meaning of all the passages that seemed to need any explanation.

My principal aim, then, in re-editing the poems has been to make the transmitted text intelligible. I am fully conscious of my shortcomings; yet I hope that fair critics, such as can realise the difficulty of the task, will not be too hard upon me.

I take this opportunity of expressing my sincere thanks to all those from whom I have received kind help. First and foremost of all to Dr. Furnivall, who not only looked through my notes, and wrote the head-lines at the top of the pages, but also took the great

trouble to collate the proofs with the MS., and gave me many a valuable hint for the reconstruction of the text. If on some points I did not quite agree with him, and would rather have my own way, it was not in a spirit of dogmatism, but in consideration of facts gathered from a study of Shoreham's language and versification, which led me to adopt a different view.

I am further indebted to Professor Bülbring of Bonn, who kindly ascertained for me the MS. readings of some passages about which I was doubtful.

My grateful acknowledgments are also due to the Reverend Father Clemens Blume, S.J., co-editor of the 'Analecta Hymnica,' and the Reverend Dr. Valentin Teuber, for communications most welcome to me in my search after the possible Latin sources of the poems. And last, but not least, I have to thank my friend Mr. W. H. Lovel, whose kind help, whenever asked for, was always given me most readily.

M. Konrath.

Greifswald, May 1902.

INTRODUCTION.

The Manuscript.

The poems here printed have been transmitted to us in a single MS.: Additional MS. 17,376, in the library of the British Museum, an octavo volume containing 220 leaves of vellum, the first 149 of which are filled up with a prose version of the Psalms, together with certain Canticles and the Athanasian Creed, in Latin and English. These have been edited by Karl D. Bülbring for the E. E. T. S., Part I, 1891. In the Preface to that edition will be found a description of the MS., and a reprint of Sir Frederic Madden's notice of its history, written by him on a fly-leaf prefixed to the MS.

Both the Psalter with the Canticles and the Athanasian Creed, and the Poems, are written by the same scribe, which has led to the false opinion that they are the work of one and the same author.

The date of the MS., according to Sir Frederic Madden, is the earlier half of the 14th century. In a colophon at the end of the poem on the seven deadly sins (p. 114 of the present edition) the name of Archbishop Simon of Canterbury is mentioned. This is Simon Mepham, a Kentishman, who held the see from 1327 to 1333. So the MS. cannot have been written before 1327. Mr. Wright attributes it to the beginning of the reign of Edward III. But is it really so early as that? Varnhagen ('Englische Studien,' II. p. 36, footnote), speaking of the portion which contains the poems, thinks that it can scarcely be assigned to an earlier date than the last quarter of the 14th century, and if I were to judge only from internal evidence, especially that of the spelling, I should be strongly inclined to agree with him. Dr. Furnivall, however, assures me that in his opinion the MS. cannot be later than 1350. At any rate, it is not, as Mr. Wright fancied, an autograph of the poet, but a very careless copy made by an ignorant scribe whose dialect was different from that of the author, and who—besides freely substituting the forms of his own speech for the original ones—seems to have only imperfectly understood what he was copying: so full of corruptions is his text,

the sense of numerous passages being sadly obscured, or even perverted into nonsense.

In the earlier portions of the MS., chiefly in the poem on the Sacraments, rarely in other parts, we sometimes recognize a later hand, apparently that of a Kentishman, who wrote over the lines or in the margin what he fancied to be corrections of the text. His readings are not, however, based upon any independent MS. authority, but prove to be mere conjectures of little or no use for textual criticism.

Contents of the MS.

The MS. contains seven poems on religious subjects, in the following order:—

I. De septem Sacramentis. De psalmo 'Exercitatus sum et defecit spiritus.'

The colophon at the end of it runs: *Oretis pro anima domini Willelmi de Schorham quondam vicarii de chart iuxta Ledes. Qui composuit istam compilationem de septem sacramentis.*

II. The Hours of the Cross, combined with Hours of the Compassion of Our Lady.

III. De decem preceptis.

IV. [De septem mortalibus peccatis.]

Colophon at the end of it: *Oretis pro anima domini Willelmi de Schorham quondam vicarii de chart iuxta ledes qui composuit istam compilationem de septem mortalibus peccatis. Et omnibus dicentibus oracionem dominicam cum salutacione angelica xl^{ta} dies uenie a domino Symone Archiepiscopo cantuarie conceduntur.*

V. The five Joys of the Virgin, composed at the request of a '*soster.*'

Colophon at the end of it: *Oretis pro anima Willelmi de Schorham quondam vicarii de chart iuxta Ledes.*

VI. On the Virgin Mary.

Colophon: *Oretis pro anima domini Roberti Grosseteyte quondam Episcopi Lincolniæ.*

VII. A didactic poem on the fundamental doctrines of the Christian faith: a sort of 'Summa Theologiae,' treating of the grounds of our belief in the existence of a Deity, the Trinity, the creation, the revolt of Lucifer in heaven, the origin of evil, and the fall of man.

Here the MS. breaks off, in the middle of a disquisition on

original sin. But from a passage on p. 156–7 of the present edition we learn that the poet intended to go on with the story of our redemption:

For, ase man was þorȝ trowe by-couȝt,
In trowe he scholde be for-bouȝt,
þat þe fende neste.
And þat was ine þe holy rode,
þorȝ þe schedynge of þe blode
Of godes sone,
ASE ICH HER-AFTER TELLE MAY . . .

This portion of the poet's work, if he did finish it at all, is lost.

Authorship of the Poems.

The question is, Are all the poems contained in the MS. by the same author whose name appears in the colophons at the end of the first, fourth, and fifth poems?

To this I think we may confidently answer that the weight of internal evidence goes as far as anything to prove the common authorship of all of them, with the possible exception of No. VI, the Hymn to the Virgin. The colophon at the end of it suggests that it is a translation from Robert Grosseteste, but I have not been able to discover the original. The language shows the common characteristics of the Kentish dialect as used by the poet in his undoubtedly genuine productions. In a few cases, however, we meet with forms which are apparently at variance with the ascertained usage of the author of the other poems; as, for instance, on p. 129, ll. 61 ff., *chyld* [: *myld* : *wyld* : *istyld*, pa. pple. of *stillen*]. The usual forms are *mylde*, *wylde*, presumably with a long *i*. Ibid., ll. 64–66, *a cheuste* (= a chaste one) [: *breste*]. Cf. p. 60, l. 1689, *chaste* [: *haste*]; also the noun *chastete*, p. 49, l. 1367 (but *chestete* occurs in 'Ayenbite,' p. 235).—p. 127, l. 18, *hanne* [: *manne*]; usually *hennes* [: *sennes*] p. 41, l. 1146, [: *kennes*] p. 60, l. 1684.

These cases are perhaps not strong enough to prove a different authorship for the Hymn. Poets who write in a special dialect have generally to grapple with the exigencies of ryme; and Shoreham, as we shall see, is not an exact rymer. Besides, it is antecedently not very likely that the scribe of the MS., who did his work rather mechanically, should have given himself the trouble of putting in between the poetry of William of Shoreham, which his copy must have contained, a poem taken from a different source.

The Author.

William of Shoreham was a Kentishman, no doubt a native of Shoreham near Otford (about seven miles and a half from Sevenoaks). He is stated to have been *quondam vicarius de Chart iuxta Ledes.* Leeds, in Kent, was a priory of canons regular, founded, according to Dugdale, in 1119.

In 1320 Walter Reynolds, Archbishop of Canterbury (1313–1327), appropriated to the priory and convent of Leeds the rectory of Chart-Sutton, after the resignation of the last rector, Johannes Haukynge, on condition that a vicar should be maintained there. The documents relating to Chart and the transaction with the priory of Leeds are printed in Thorpe's 'Registrum Roffense,' p. 207–209. But from none of them do we learn that the first vicar admitted was William of Shoreham, as Mr. Wright asserts in the Preface to his edition, p. vii. William's name is not once mentioned in the 'Registrum,' nor anywhere else, as far as I know. We have no information about the circumstances of his life beyond the fact that he was vicar of Chart, which implies that he belonged to the Augustinian convent of Leeds. We also know that he cannot have occupied the place at Chart before 1320, and may further infer from the words of the colophon at the end of the fourth poem that he did not outlive Archbishop Simon Mepham. Those words seem to imply that the Archbishop granted a quadragene to all those who should say the Lord's prayer and Ave Maria for the soul of William of Shoreham, late vicar of Chart, which evidently points to a person already deceased at the time. This would indeed place the tenure of William's office close to the year 1320, and might justify the assumption that he was the first vicar of Chart.

In the N.E.D. and in Stratmann-Bradley the quotations from Shoreham are given under date 1315. On what evidence I do not quite see. My own impression is that the language has a decidedly less archaic character than that of the standard Kentish work, the 'Ayenbite of Inwyt,' which was completed in the year 1340. But this may well be owing to local differences.

When we turn from the scanty and somewhat uncertain data on which our knowledge of William's outward life rests to the productions of his mind and art, the features of the man and poet at once become more distinct. He reveals himself as a pious and learned theologian, well read in the writings of the ecclesiastical authors

most reputed in his day; sometimes, it seems, even resorting to remoter sources (see, for instance, his discourse on the origin of evil); well versed in the canon law (see the treatise on Matrimony); of a scholastic turn of thought, though not without a leaning towards interpreting matters in a mystical and allegorical way. At the same time we recognize the practical Churchman, who had the cure of souls; who knew the spiritual wants as well as the capabilities of those *þat lewed beþ*; and who, as a faithful shepherd, earnestly endeavoured to minister to them to the best of his ability.

Four out of the seven poems, viz. I., III., IV. and VII., have a purely didactic aim, being intended to teach the Christian man—1. what he has to believe (No. VII.); 2. what commandments to keep (No. III.); 3. what 'sins above all others to shun (No. IV. Of sin in general, the difference between original and actual sin, and the seven deadly sins in particular); 4. what means of grace to use for his salvation (No. I. Of the Sacraments).

This is the sum and substance of all that is necessary for a Christian to know and keep. Under those heads are generally arranged the instructions given in the Catechism; and the very same topics are constantly dealt with at ecclesiastical Councils and Conventions, and parish priests enjoined to enforce them on the minds of their flocks.

William of Shoreham, when he set himself to the task, brought all his zeal and learning to bear upon it; and though his treatment of the subjects would sometimes seem to have a smack of scholasticism, yet, on the whole, it is well calculated for the comprehension of lay folk.

There were, no doubt, many Latin compilations of a similar kind accessible to the poet, many a 'Summa' which, in composing his work, he might have followed. Still, considering that the general matter must have been as familiar to an erudite clergyman of the 14th century as it is to any tolerably well-instructed Catholic of our own day, and that for details William could easily resort to the standard ecclesiastical authors in the library of his convent, we need not, I think, look out for any particular source from which the poems in question might possibly have been drawn.

The three remaining poems are of a different character. No. II. is a devotional piece. The portion of it that contains the 'Hours of the Cross' (or of the Passion of Our Lord) is an English rendering of the Latin 'Horae' which begin: *Patris sapientia, Veritas divina,*

etc., and of which several other translations in M.E. verse are known. Here, each Hour is followed by an apostrophe to Our Lady referring to her sorrows at the sufferings of Christ; and it is probable that these stanzas, too, were translated from some Latin 'Horae Compassionis B. Mariae Virginis,' though the original has not turned up yet.

No. VI., the Hymn to the Virgin (after Grosseteste?), is in a purely lyrical strain, while in No. V., on the Joys of the Virgin, the lyric and epic elements are blended. All these pieces are pervaded with a genial warmth of feeling.

But, conspicuous as William of Shoreham's mental resources are, he is—as ten Brink in his 'Geschichte der englischen Litteratur' (I^2, 328) remarks—no poet in the higher sense of the word. It is true, he has something to say, and shows also a certain degree of mastery over the language, but he lacks artistic insight into the proper nature of poetry, as well as skill in workmanship. That maxim of Rückert's:

> "Was man kann in Prosa schreiben,
> Soll man nicht in Verse treiben,"

which holds true for all ages, and which Chaucer had the good sense to act upon when he made his Parson preach in homely prose, does not seem to have been fixed in William's mind. Thus it happens that we sometimes have to travel in the poems over arid tracts of ground; and the unpleasant effect is even increased by the discrepancy between the contents and the form in which they are couched. This is particularly the case in the first poem, where the stanza chosen proves a very ill-suited instrument for a rather prosy discourse on the Sacraments; and that, too, in the hands of a poet who is by no means a very skilled versifier. For, not only does he apparently allow himself several metrical licences—I say "apparently," because the condition of the MS. warns us not to rashly lay every fault to his own door,—but his somewhat limited store of good rymes often drives him to supply the want with cheap ones, use stock-phrases, tags (especially in the bob- and tail-verses), meaningless expletives, and other make-shifts to fill up the lines. This has sometimes a rather ludicrous effect, as, for instance, in the poem on the Joys of the Virgin, which is directed to a "*soster*," when he ekes out a line (126/325) with the favourite expletive *my leue broþer*, just to get the wonted ryme with *oþer* (*hyt nys non oþer* being itself one of his stock-phrases).

To sum up then: William of Shoreham was what Chaucer says of his Parson—'*a lerned man, a clerk, that . . . his parishens devoutly wolde teche;*' a man highly respectable for his erudition, zeal and piety, but a very mediocre poet, whose works deserve perhaps to be studied more for linguistic purposes than for their intrinsic merits as poetry.

Editions of the Poems; Textual Criticisms.

The only complete edition, previous to the present one, was that by Thomas Wright: 'The Religious Poems of William de Shoreham,' London, 1849, printed for the Percy Society.

Some specimens of the poems have been printed in Anthologies: "De Baptismo" in 'Specimens of Early English' by Morris and Skeat, vol. ii.; "De Ordinibus ecclesiasticis" in Wülker's 'Altenglisches Lesebuch,' i. 21; the Song on the Joys of the Virgin in Mätzner's 'Sprachproben,' i. 260; and several obscure passages have been discussed by the editors in their notes.

Wülker's 'Lesebuch' was reviewed by Zupitza in the 'Zeitschrift für österreichische Gymnasien,' 1875, where he also took occasion to correct a few errors in the transmitted text of Shoreham. In my 'Beiträge zur Erklärung und Textkritik des William von Schorham,' Berlin, 1878, I tried to emend a number of corrupt passages; and my reviewers (Böddekker, in 'Litteraturblatt,' ii. 60, Varnhagen, in 'Anzeiger für deutsches Altertum,' v. 257, and Kölbing, in 'Englische Studien,' iii. 164) have each of them contributed to the emendation of the text, especially Varnhagen and Kölbing, who continued their critical observations on the poems, the former in 'Anglia,' iv. 200, the latter in 'Englische Studien,' xxi. 154.

What I owe to the endeavours of these scholars will be found duly recorded in the notes of the present edition.

ERRATA.

p. 5, Head-line. Insert 3. *The Eucharist,* and change number 6 to 5.

p. 5, l. 127. Supply (6) = p. 6 of Wright's edition.

p. 6, Head-line. Read 6. *Holy Orders.* 7. *Matrimony.*

p. 8, l. 211. *dele* comma after *forþe.*

p. 13, l. 351. Read (14) for (15).

p. 16, l. 435. Read (17) for (16).

William of Shoreham's Poems.

[*Brit. Mus. Addit. MS.* 17,376.]

I. De septem sacramentis. De psalmo, Exercitatus sum et defecit spiritus. [leaf 150]

(1)

SOnderliche his man astoned
In his owene mende,
Wanne he note neuer wannes he cometh,
Ne wider he schel wende;
And more,
Thet al his lyf his here imengde
Wiþe sorwe and eke wiþe sore.

(2)

¶ And wanne he deiþe, ne mey me wite
Woder he cometh to wisse;
Bote as a stock þer liþe þet body,
Wiþe-þoute alle manere blisse.
Wat þenkeste?
And hondred winter ȝef a leueþe,
Þat his lyf mid þe lengeste.

(3)

¶ Onneþe creft eny þat stat, (2)
Ac some crefteþ þat halue;
And for siknesse lechecreft,
And for þe goute sealue
Me makeþe;
For wanne man drawiþ in-to oldeward,
Wel ofte his bones akeþ.

Man does not know whence he comes, nor whither he shall go.

All his life is troubled with sorrow and pain.

And when he is dead, his body lies there like a stock, all joyless.

A hundred years is the utmost space of life,

which is hardly ever attained, though some attain half of it, helped by medicines and salves; for the approach of old age often makes man's bones ache.

5. In the MS. the 'bob' of every stanza is written in the margin to the right of the first line, a curved line running down from the rime-word of the 'bob' to the corresponding one of the last line.

12. *þenkeste* [: *lengeste*], phonetically *þengste* [: *lengste*].

13. *And hondred* for *An h.*

(4)

And, be a man never so vigorous, when he grows old he shall pay nature's debt. Yet many a young man thinks he shall live long, and lives only a very short time.

¶ And be a man neuer so sprind, 22
ȝef he schel libbe to elde,
Be him wel siker, þer-to he schel,
And his deþes dette ȝelde; 25
To gile
ȝet meni ȝong man weneþ longe leue,
And leueþ wel litle wyle. 28

(5)

Thus we are all on the way hence.

¶ þos we beþ al awey-ward, 29
þat scholde her byleue;
And yet it is said we are doomed to hell in Adam and Eve.
And ȝet me seiþ ydemyd we beþe
In Adam and ine Eue 32
Te helle:

[leaf 150, bk.]

Waȝt hope his here of sauuement
Now time his for to telle. 35

(6)

Man's right dwelling is in heaven.

¶ Me seiþe þe riȝte woneȝyng 36
Ine heuene hyt his to manne;
Ac heuene his heiȝe, and we beþ heuy,
How then shall we get there? By a ladder;
Howe scholde we þider þanne? 39
Bi leddre.
Howe mey þat be? wo dar þer-oppe steiȝe,
For douȝte of fotes bleddre? 42

(7)

but not a wooden ladder:

¶ Man, þy laddre nys nauȝt of wode (3) 43
þat may to heuene leste;

there is one that Jacob saw in his sleep.

Ac on þer his, þat iakob iseiȝe
þer he sleppe inne hys reste. 46
Now schewe þis:

This ladder is charity, the steps are virtues.

þis ilke laddre is charite,
þe stales gode þeawis. 49

(8)

On it Jesus mounted up, to teach us how to climb.

¶ Her-on ihesus stawe vppe bi-fore, 50
Al for to teche ous styȝe;

25. In *deþes*, *y* is written over the first *e* in a later hand.
33. *helle*, MS. *telle*.
34. *sauuement*, above it *soule sauacioun*, written with pencil by a later hand.
43. *þy*, read *þys*?
51. *styȝe*, MS. *steyȝe*.

Nowe hyȝe, man, and folwe wel,
A-doun þat þou ne syȝe
By-weyled;
For yf þou nelt nauȝt climme þos,
Of heuene þou hest yfayled.

(9)

¶ And þat man louye god and man,
Ase charite hyt hoteþ;
þat he so wel yþeawed be,
þat alle men hit noteþe:
Wat þanne?
Ȝet senne-les ne may he nauȝt be,
Ac a deyþe, and he not wanne.

(10)

¶ Of brokele kende his þat he deiþe,
For hy ne moȝe nauȝt dury;
And aldey he to senne falleþ,
Her ne moȝe nauȝt pury
Of serewnessche.
Ȝet hope þou wel, man, for al þis,
þat goȝde lyf wole þe wessche.

(11)

¶ For deþe ne falt nauȝt into wanhope, (4)
For god him self for þe deide;
þe þridde day he aros aȝeyn
Of þe þrouȝ þer men hine leyde,
Ine tokene
þat, man, þi body arise schel
Of deiþe, nan more to blokne.

(12)

¶ þe bible seyþe þat mannys blod
Hys ryȝt þer saule giste;

Though a man fulfil the law of charity, and be of noted virtue, he cannot be sinless, but must die, and knows not when.

[leaf 151]

Still he need not despair for fear of death, since God himself died for us, and rose again, in token of our own resurrection.

The bible says that man's blood is the seat of the soul;

52. *folwe*, MS. *ffolwe*, with a faint ȝ over the *w*.
57, 59. *þat*, read *þaȝ*?
67. *moȝe*, *oȝ* on erasure. 68. *w* over *en*; see note.
70. The ȝ in *goȝde* small and indistinct.
71. MS. *into*.
78. *blod*, MS. *blodis*.
79. *þer* on erasure.

and water washes filth away.

And water wassche̓þ þe felthe a-wey,
þer me wesschе̓þ by liste
þe on-sounde:

To wash us, Christ shed blood and water out of His wound.

To wesschen ous cryst schedde his blod
And water out of hys wonde.

(13)

Herefrom sprang the sacraments of Holy Church. A sacrament is a sign of a holy thing.

¶ Here-of spronge þe sacremens
Of holy chyrche digne;
And his to segge sacrement
Of holy þynge signe.
For gode,
Hou myȝte fayrer signe be
þane of þe water and blode?

(14)

With Christ's blood man's soul has been bought, and with the water man is purged from sin.

¶ Man, þorwe þat blod þi soule his bouȝt
Fram þe fendes powere;
And þorwe þat water iwessche þart
Of þyne sennes here.
Nou loke,

Baptism is a token of it.

ȝoure Cristendom his tokene þrof
Of criste þat we toke.

(15)

At Confirmation the baptized are marked for communion with those in heaven.

¶ For, ȝef þou uangest þane *cri*stendom, (5)
And for þan bi-lef[s]t clene,
þou schelt be marked to þet stede
To wichen heuen his ymene;
To soþe,

[leaf 151, bk.]

Wanne þe bisschop bisschope̓þ þe,
Tokene of marke he set to þe.

(16)

Baptism purges man from all manner of sins,

¶ Ac cristendom hys sacrement
Of so grete powere,
þat hit þorwe wassche̓þ þane man
Of senne alle manere;
And glorie

97. *ȝoure*, *ur* in a smaller handwriting, evidently a later addition to what looks more like *ȝa* than *ȝo*.
101. *stede*, in a later hand on erasure.
105. MS. *tooþe*, second *o* inserted by a later hand.
109. MS. *in alle manere*, *in* later addition, above the line.

Hit scheppeþ, ȝef man deyþe,
And schilt fram purgatorie. 112 and shields him from purgatory.

(17)

¶ And—for we beþ of nonn power 113 Feeble though we are, the fiend dare not harass us, for Christ is with us.
To weryen ous fram schame—
þer der no fend acombry ous,
Crist is mid ous to-same(s); 116
And neade:
Tokene þer-of his goddes bodi The token of it is Christ's body in form of bread.
At cherche ine forme of brede. 119

(18)

¶ And ȝet,—for man his so brotel 120 And though a man turn to sin again,
Ine his owene kende—
þaȝ he torni to senne aȝen
þorwe fondyng of þe feende, 123
By chaunce
þat he may come to stat a-ȝeyn he may be restored by mere repentance.
þorwe bare repentaunce. 126

(19)

¶ Her-of we habbeþ tokene gode, 127 This is shown when we receive Penance for our sins,
Wanne we fangeþ penaunce
For sennes þat we habbeþ idōn,
To pynes allegaunce
Ine fere; 130
For þer we scholde hit vnder-go, to alleviate the torments in the fire of purgatory.
Bote we pinede hit here. 133

(20)

¶ þat man ne falle ine wanhope 134 To save a man from despair, Extreme Unction brings to nought all his sins.
A-last wiþ-oute bote,
Al þat he heþ iseneged her
Wiþ honden and wiþ foȝte, 137
Wyþ þoute,
Mouþe, nase, and earen, and wiþ siȝt, [leaf 152]
Eliinge brengeþ hit to nouȝte. 140

130. MS. first *pynes*, *s* nearly gone.
133. *Bote*, MS. *Sote*.
135. *bote*, *te* on erasure.
139. *earen*, MS. *eyȝen*; see note.

(21)

Some long for a life more rigorous than the common life.

¶ ȝet some heþe suche deuocioun, 141
þat hym þingþe he his al ydel
For to libbe co*mm*un lif,
Bote ȝef he hédde a brydel; 144
Wet þinge

This God grants by Ordination.

Of harder stat god grauteþ,
Wel tokne þrowȝ his ordini[*n*]ge. 147

(22)

To those not able to live in continence

¶ ȝet, þaȝ man mowe nauȝt lecherie 148
Forbere to donne ine dede,
ȝet ne schal he nauȝt be for-lore,

God has given Matrimony as a relief.

For god ȝefþe hym to rede 151
Spousynge;
Tokene þrof his þe wedding'
At cherche, and biterewþing'. 154

(23)

Baptism, Confirmation, Penance, Matrimony, the Eucharist, Ordination, and Extreme Unction are the seven sacraments of Holy Church.

¶ Cristendom, and bisschoppying', (7) 155
Penauns, and eke spousinge,
Godes body ine forme of bred,
Ordre, and Aneliinge, 158
þes seuene
Heþ holicherche sacremens,
þat beþ tokenen of heuene. 161

(24)

¶ God wescht, and markeþ, and forȝefþ, 162
And ioyneþ me*n* an wyues,
And freuereþ þorwe his body man,
And grace sent, and lyues. 165
ȝe, wanne?
Wanne we takeþ þe sacremens,
þar we seþ hit þanne. 168

144. *Bote*, MS. *Dote*. 147. See note.
148. *þaȝ*, MS. *þat*.
151. MS. *hi* (underdotted) after *god*.
154. MS. *bitere wying'*, which may mean *bitrewying'*. For the parasitic *e*, cp. *scherewen* (= *schrewen*), Sh. p. 143, l. 380; *cleregye*, Ay. 81; *chereche*, KS. 31.
162. *and forȝefþ* begins next line in MS.
168. *seþ* on erasure.

(25)

¶ þaȝ we ne mowe hyt nauȝt ise, 169 The operation of the sacraments is not perceived by the senses,
Ne forþe ine bodie iurede,
We seþe hit wel ine oure fey,
And fredeþ hit at nede 172 but realized only by faith.
Wel eȝaþe:
God þorwe miracles keþeþ hit [leaf 152, bk.]
A lyue and eke a deþe. 175

(26)

¶ And bote he þorwe hys sacremens 176 It is by the sacraments that God imparts us His grace.
Ous þos bi-redde,
Ne scholde we of his grâce wite
Wanne we hit toke and hedde 179
To wisse;
þer-fore, he þat bi-lefeþ hit nauȝt
Riȝt wyt neþ of blisse. 182

(27)

¶ Al hit beþ cherche sacremens (8) 183 Sacraments of the Church are all things that betoken holy things, as holy water, holy bread, etc.
þet tokeneþ holi þynges,
As hali water, and haly bred,
Liȝt, and belryngynges 186
To leste;
And of alle oþer sacremens But of all sacraments those Seven are the greatest.
þes seuene beþ þe greste. 189

(1) [D]E baptismo. [*in margin*]

(28)

CRistendom his þat sacrement 190 Baptism, the sacrament received first,
þat men her ferst fongeþ;
Hit openeþ to ous þe heuene blisse, opens to us the bliss of heaven.
þat many man after longeþ 193
Wel sore;

169. *þaȝ*, MS. *þat*. 170. *iurede*, MS. *inrede*. 179. *hedde*, MS. *hadde*.
182. MS. *Riȝt wyt neþ he of none blisse, he* and *none* written by a later hand above the line, the former between *neþ* and *of*, the latter after *blisse*, with a mark before it, and a corresponding one before *blisse*, to indicate the place of insertion.
183. MS. *beþ in cherche þese sacremens, in* and *þese* in a later hand above the line; *þese* is written in the margin after *sacremens*, but marked for insertion before it.
186. *s* in *belryngynges* added by a later hand.
192. MS. *ous to*.

For who þat entreþ þer
He his sauff' euere more. 196

(29)

¶ Nou ferst' ich wille telle ȝou 197
Wet may be þe materie
Wer-inne cristning' may be mad',
þat bringeþ ous so merie 200
To honoure:

The matter of baptism is natural water, and no other fluid:

Hiȝt moȝt be do ine kende water,
And non oþer licour[e]. 203

(30)

neither wine, cider, perry,

¶ þer-fore ine wine me ne may, 204
Inne siþere, ne inne pereye,
Ne ine þing' þat neuere water nes
þorȝ cristning' man reneye; 207

ale,

Ne inne ale,

[leaf 153]

For, þie hiȝt were water ferst,
Of water neþ hit tale. 210

(31)

mead, or any other liquor that changes the nature of water.

¶ Ne mede, ne forþe, no oþer licour (9) 211
þat chaungeþ wateres kende,
Ne longeþ nauȝt to cristendom,
þaȝt some foles hit wende 214
For wete;

For such is naturally hot;

For suich is kendeliche hot,
þaȝt þer no feer hit ne hete. 217

(32)

but water is naturally cold, though it be warmed by fire; therefore one may baptize in it in time of frost.

¶ Ac water is kendeliche cheld, 218
þaȝ hit be warmd of fere;
þer-fore me mey cristni þer-inne,
In whaut time falþe a ȝere 221
Of yse;

This may not be done in ardent spirit.

So mey me nauȝt in ewe ardaunt,
þat neþ no wateris wyse. 224

207. MS. *may* in a later hand above the line, between *man* and *reneye*.
214. *þaȝt*, originally *þat*, as it seems, ȝ inserted by a later hand.
217. *hete* (from *hætan*), MS. *hente*.
219. *þaȝ* corrected from *þat*.—*d* in *warmd* in a later hand.

(33)

¶ Al-so me may inne sealte se
Cristny wel mitte beste,
And eke inne oþere sealte watere,
Bote me in to moche kes(ch)te
Of sealte;
For ȝef þat water his kende lest,
þat cristning stant te tealte.

One may baptize in the sea, or other salt water, unless too much salt be cast into it.

(34)

¶ Ac ȝyf þer were ymengd licour
Oþer wid kende wetere,
Ich woȝt wel, þrinne to cristnye
Hit nere nefur þe betere,
Ac wonde;
For bote þat water his kende haue,
þat cristnynge may nauȝt stonde.

Other fluids should not be mingled with natural water.

(35)

¶ In water ich wel þe cristny her,
As gode him self hyt diȝte;
For mide to wessche nis noþynge
þat man comeþ to so liȝte;
In londe
Nis non þat habben hit ne may:
þat habbe hit wile, founde.

Water is easy to be had everywhere.

[leaf 153, bk.]

(36)

¶ þis beþe þe wordes of cristnyng
Bi þyse englissche costes:—
"Ich cristni þe ine þe uader name,
And sone, and holy gostes;"
And more,
"Amen!" Wane hit his ised þer-toe,
Confermeþ þet to-fore.

The baptismal formula in English;

(37)

¶ þe wordes scholle be ised
Wiþe-oute wane and eche;

to be said without omission or addition,

233. *wetere*, MS. *watere*. 245. *founde* = *fonde*.
252. MS. *þet* (*þer*) *to-fore*, *þer* added in the margin above *fore*, a caret being put between *þet* and *to*.

and may be spoken in any language.

And onderstand, hi moȝe bi sed
In alle manere speche
Ine lede,
þat euerich man hi sigge moȝe,
And cristny for nede.

(38)

The pope himself would not be too dignified a person to administer baptism.

¶ Ac ȝif man scholde icristnid be
þat neþ none deaþes signe,
þe pope for te cristny hyne
So nere nauȝt te digne
þe leste;

Therefore the recipients are brought to church, to be baptized by the priest.

þer-fore hi beþ in cherche brouȝt
To cristny of þe preste.

(39)

¶ Ac he þat ȝif so large water (11)
þe fend fram ous te reaue,

In case of need, any man may baptize.

In nede for to cristny men
ȝef alle men ileaue
At felle;
Olepi mot hym ine þe water,
And eke þe wordes telle.

(40)

In baptism at the font, the priests dip the recipient thrice, in honour of the Trinity.

¶ And wanne hi cristneþ ine þe founȝt,
þe prestes so þries depeþ,
In þe honur of þe trinite,
Ac gode ȝeme kepeþ
þe ned

[leaf 154]

On time a cloþe þat water ikest,
Ac ope þe heuede te bede.

(41)

Water cast on any limb baptizes a living man:

¶ Ac water ikest an oþer leme
Cristneþ þe man alyue,

255, 258. *moȝe*, MS. *morc*.

267. *he*, *h* in a later hand on erasure.—*ȝif*, read *ȝifþ*? or *ȝef*? cf. l. 270.

272. MS. *Olepi* (*me*) *mot hym* (*depe*) *ine þe water*, *me* and *depe* added above the line; see note.

275. MS. *þe so prestes*, with marks of transposition. The *e* in *þe* seems to have been altered from original *i*, the stroke over it being still visible. The original reading may possibly have been *þise prestes*.—*depeþ*, MS. *duppeþ*.

278–280. See note.

281. *leme* (limb), MS. *lone* (or *loue*).

Ac hit his sikerest in þe heeued,
  þer beþ þe wittes fyue. 284 but it is safest on the head, the seat of the five senses.
Wel, broþer,
Ne non ne may icristned be
  Ar he his boren of moder. 287 None may be baptized before they are born.

(42)

¶ ȝet gret peryl hy vndergoþe 288 Repetition of baptism strictly forbidden.
  þat cristneþ twyes enne,
Oþer to ȝeue asent þer-to,
  Oþer for loue of kenne 291
For-hedeþ
Wanne child ariȝt cristnyng heþ,
  And þat oþer nauȝt for-bedeþ. 294

(43)

¶ Bote hi þis conne, hit his peril (12) 295 Midwives incur risk by delaying the baptism of children, who often seem likely to live, but die unexpectedly.
  To þise medewyues;
For ofte children scheawiþ quike,
  Ibore to schorte lyues, 298
And deyeþ:
Bote hi ariȝt icristned be,
  Fram heuene euere hi weyeþ. 301

(44)

¶ Ac ȝif þat child icristned his, 302
  Ac me fot at me hit weneþ,
þise habbeþ forme þer-of Hypothetical form of baptism, when doubts arise as to whether a child has been baptized.
  A latin þat ham genieþ nota 305
To depe;
And ich schel seggen hit an englisch,
  Nou þer-of neme ȝe kepe. 308

(45)

¶ þe prest takeþ þat ilke child 309
  In his honden by-thuixte,

285. *b* and þ in *broþer* on erasure, in a later hand.
287. *he*, MS. ȝe.
290. *Oþer*, MS. *Orer.*—*to ȝeue*, read *ȝeueþ*?
295. *Bote*, MS. *Dote.*
303. *me* looks like *inc*, the tail of the ȝ in *ȝif* of the preceding line standing directly over the first stroke of the *m*. In the space between *fot* and *at* there is in the MS. a sign resembling a rider, with a small bar at the top of it (ɤ), and over it something like an ʕ or ȝ, all half blotted.

And seiþ: "ich ne cristni þei nau3t, nota
3ef þou ert icristned;" 312
Eft sone:—
[leaf 154, bk.] "Ac 3yf þou nart, ich cristni þe;"
And deþ þat his to donne. 315

(46)

Other ways of being christened are provided for those who long for baptism, and cannot by any contrivance attain it.

¶ Ac 3et þer beþ cristnynges mo, 316
Ac no man ne may di3tti;
For hi beþ godes grace self,
Men of gode wil to ri3ti 319
And wynne,
Wanne hi wolde icristned be,
And moze mid none ginne. 322

(47)

One is called baptism of blood, or Martyrdom; the other, baptism of the Holy Ghost.

¶ þat on his cleped cristning of blode, (13) 323
Wanne suche bledeþ for criste;
þat oþer of þe holy gost,
þat moze mid none liste 326
Be icristned,
And deyeþ so: wanne hi beþ deede,
Ine heuene hi beþ igistned. 329

(48)

Children, having been made Catechumens at the church-door, are to be anointed at the font with chrism and oil.

¶ þe children atte cherche dore 330
So beþ yprimisined;
And þat hi beeþe eke atte fount
Mid oylle and creyme alyned 333
Al faylleþ;
Hi3t worþeþ cristnyng, and þat child
þer-to hit auailleþ. 336

314. Over *nart* there is another *nart* (for *na3t*?) written in a later hand with pale ink, and after it a caret in red ink.

315. *deþ*, *e* erased after the *þ*.

319. MS. *Men of gode* (*ine*) *wil to ri3ti*, *ine* written by a later hand in the margin, a little above *ri3ti*.

322. *moze*, MS. *more*.

335. A later hand has added *worcheþ* in the margin of the MS.—*and þat child* begins the following line in MS.

(2) [D]E confirmatione. [*in margin*]

(49)

COnfermyng' his a sacrement,
And oþer þat we foungeþ;
And wanne a man hit onderuangeþ,
Ine saule hit hine strangeþ,
Wel liȝtte;
For wanne a man yma[r]ked his,
þe stronger he his to fyȝte.

(50)

¶ And be þou siker þat mannes lyf
Is riȝt a kniȝt-hod ine londe;
And so seyþe iob, þe holy man.
Now mote we þanne stonde
To fiȝte:
þe feend, þat flesch̄, and eke þe wordle,
Ageins ous beþ idiȝte.

(51)

¶ þe feend wiþ prede acombreþ ous, (15)
Wiþ wreþe, and wiþ enuie;
þat fleisch̄ wiþ sleuþe and glotonie,
And eke wiþ lecherie, nota
þoun-wyse;
þe wordle, wiþ here falȝse scheawinge,
Schent ous wiþ coueytise.

(52)

¶ Ac he þat ine saule is strang',
þat he wiþ-stent hi alle,
And hardeliche hert oþre men,
A-doun þat hi ne falle,
Ac stonde,

337 Confirmation, the second sacrament, strengthens the soul of man.

340

343

344 Man's life is a warfare on earth.

347

[leaf 155]
350 The fiend, the flesh, and the world are arrayed against us.

351 The fiend assails us with pride, wrath, and envy; the flesh with sloth, gluttony, and lechery; the world, with her false show, puts us to shame with covetousness.

354

357

358 But confirmation enables us to resist them all, and to fortify other men, that they

361 may not fall.

338. *foungeþ*. The author probably wrote *fongeþ* [: *stongeþ*].
343. *stronger*, *r* written over *o*.
346. *seyþe*, *y* above the line.
347. *mote*, MS. *wote*.
355. MS. *þou̅ wyse*.
358. *is* above the line.

So his ihert þorȝ conferming',
þat for deþe nele nauȝt wonde. 364

(53)

¶ Nou ich mot of þis sacrement 365
The matter of this sacrament is the — Ȝou telle þe materie,
þat makeþ man so hardiliche
To stonde, and so merie 368
Ine goste,
þat he ne may nauȝt yweid be
Wiþ blanding' ne wiþ boste. 371

(54)

consecrated oil mingled with balm. For oil smears the body of the champion, that he may not be held fast, or pressed; and balm betokens fame of holy prowess. — ¶ Hit his þe oyle and baume ymeng' 372
Iblessed, and wi(le), lestne:
For oyle smereþ þane champion,
þat me [ne] schel him festne, 375
Ne presse;
And baume his riche and tokened looz
Of þare holy prowesse. 378

(55)

As a prince dubs a knight, — ¶ A prince longeþ for te do (15) 379
þe gode kniȝtes dobbynge;
so a prince of God's host confirms folk. — And so a prince of godes ost
Schel do þe confermynge, 382
Nonn loȝer;
[leaf 155, bk.] He must be a bishop. — þer-fore hit mot a bisschopp̄ be,
Nis non þer-to y oȝer. 385

(56)

In honour of this sacrament the confirmed are washed over the font, — ¶ þat me wasche men ouer þe fant 386
After confirmement,

363. In the margin, after *conferming'*, is written in a later hand *of gode.*
364. *þat for* on erasure. Over the first *e* in *deþe* there is a half-blotted letter resembling *a*.
368. *and*, MS. *añ;* but the stroke may as well be disregarded.
373. In the MS. there is a flourish attached to the final *d* of *and*, which seems to permit the reading *and ȝe wile lestne.* But the *e* in *wile* is apparently a later addition; see note.
375. The MS. has—*þat me* (*ne*) *schel* (*on*) *him* (*euel*) *festne*, the words in parentheses being written in a later hand above the line.
377. *looz*, MS. *loeȝ*.
383. MS. *Noñ;* the writing *nonn* occurs p. 5, l. 113.
385. *y oȝer*, see note.

Nis nauȝt do bote for þat honour
Of þilke sacrement
Soe here;
þer-fore me wescht and kerfþ þane clout,
And berneþ him in þe fere.

(57)

¶ þe bisschop þese wordes seþ—
And beþ wordes of selþe:—
"Ich signi þe wiþ signe of croys,
And wiþ þe creme of hel[þ]e
Confermi."
Ine þe foreheued þe crouche a set,
Felþe of fendes to bermi.

(58)

¶ Ine þe foreheued he croucheþ hine,
þat him ne schamie boute
(Bote) for to bi-knowe cristes name
Wiþ-oute alle manere doute;
And binne
þorwe creymie anoynt strange he bi-comþe
His sauuement to winne.

(59)

¶ Ac hou his hit, þer beþe so fele (16)
Confermed of mankenne,
And þer so feawe stondeþ styf
To fytte aȝenis senne
Maligne?
For hi ne fongeþ nouȝt þat þing',
Bote þe bare signe.

(60)

¶ þe signe his of þis sacrement
Mid creyme þe markynge;

and the confirmation cloth is washed and burnt.

The words spoken by the bishop.

The sign of the cross is made on the forehead, that the confirmed may not be ashamed to confess Christ's name; and the unction with chrism gives them inward strength to win salvation.

If so many are confirmed, and yet so few stand firm to fight against sin,

it is because they do not receive the thing, but only the sign.

The sign of this sacrament is the marking with chrism;

392. *fere*, MS. *fure*.
399. *bermi*, *b* on erasure; see note.
400. *croucheþ*, MS. *crouthеþ*.
401. MS. *hine be aschamed*, *hine* altered from *him*; *be* in a later hand on erasure, as well as the *a* and final *d* in *aschamed*.
402. Omission of *Bote* suggested by Varnhagen; see note.
404. *binne*, MS. *wiþ ginne*, in a later hand; see note.
409. *styf*, *y* on erasure.
412. *þing'*, *e* seems erased at the end.

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the thing is strength imparted by God,

Ac þing' þat þer bi-tokned his,
Strengþe his þat god schel bringg' Amonge; 417

[leaf 156] which none can get without good faith and good will,

Wiþ-oute god fey and god wil
Mey non þis þing' foenge. 420

(61)

¶ Ac nou þat wil þat is to gode 421

wherein we are altogether wanting.

His al iset bi-hinde;
And þi bileaue of ihesu crist
His nou al weuerinde: 424
Vndigne
þer-fore ne habbeþ nauȝt þat þing,
Bote þe bare signe. 427

(62)

Though children receive the thing, they lose it when later tempted by the fiend,

¶ Ac þare children take þat þing' 428
In hare childhod so p(o)ure,
Hit leseþ wanne hi comeþ to wit
Þourȝ hare misauenture 431
Of senne:
Anon þe foend fondeþ hy so,
And he ne spareþ nenne. 434

(63)

because they do not stand firm, but make each other fall. Yet they may stand again, when they lead a better life, and give themselves up to devotion.

¶ þat deþ þat hi nastondeþ nouȝt, (16) 435
Ac ech oþren aschrencheþ;
Ac ȝet, hy mowe ȝet stonde bet,
Wanne hi ham bet bi-þencheþ 438
To leue,
And do ham to deuocioun,
ȝef god ham strengþe ȝiue. 441

(64)

Then God at once makes them strong,

¶ And þanne gode, þat his so god, 442
Anon hi stronge makeþ,

420. MS. *ounder foenge, oūder* written in a later hand above the line. The original reading may possibly have been *auonge*.
426. *nauȝt* begins next line in MS. The adopted reading proposed by Kölbing.
428. *þare*, read *þaȝ*, or *þaȝ þat*?
430. *Hit*, MS. *hy Hit, hy* written in the margin by a later hand.
434. *nenne*, MS. *nanne*.
437. *ȝet*, MS. *ȝef*; see note. For *Ac* we ought probably to write *And*.
438. *bi-þencheþ*, MS. *bi þenkeþ*.
441. *ȝeue*, MS. *ȝiue*.

As hi habbeþ deuocioun,
And hie godˡ fey takeþ, 445
Reuersed;
And al his þorȝ þat sacrement,
Þeiȝe hit ne be nauȝt rehersed. 448

(65)

¶ For wanne me takeþ þis sacrement, 449
His soule prente takeþ;
And þat hi nefermo for-lest,
Nauȝt hi þat god for-sakeþ, 452
Ac healdeþ
Ine stat þat sacrement iṅe man,
Wanne he ine gode byaldeþ. 455

(66)

¶ And as þys ylke sacrement 456
Heþ þyngˡ and toke hijs signe,
So habbeþ þe oþere sacremeṅs
Syxȝe þat beþe so digne: 459
Crystnynge
Her signe, droppinge in þe water,
And þyngˡ hijs for-ȝeuynge. 462

(67)

¶ þys ylke sygne, and eke þys þyngˡ, (18) 463
In oure child-hode we hyt toke;
Ac after-ward we lore þat þyngˡ,
Þo we to senne toke 466
By wylle.
Amend[e] we, þe prente lefþ
Ine oure saule wel stille. 469

(68)

¶ Hym selue no man hebbe schel 470
To þe bischoppynge;

according as they have devotion and true faith;

and all is through this sacrament.

For, when a man receives this sacrament, his soul receives an indelible character, that preserves the efficacy of the sacrament in him,

[leaf 156, bk.]

when he grows strong in virtue.

And as in this sacrament, so in the others, is a thing and a sign.

This sign, and also this thing we took in our childhood; but we lost the thing by sinning wilfully.

No man shall present himself for confirmation:

449. *me*, MS. *we*.
453. MS. *ac hine healdeþ*, *hine* in a later hand above the line. *ac* seems originally to have been *þat*, the initial þ and part of the cross-stroke of the final *t* having been erased. See note.
455. *he*, MS. *ȝe*.
457. *Heþ*, MS. *Her.*—*toke*, read *eke*?
461. *Her*, read *Heþ*?—*droppinge*, read *depinge*?
462. *for-ȝeuynge*, MS. *for-ȝemynge*.
464. *hyt*, MS. *ȝyt*.

in token of his spiritual feebleness, another shall present him.

Ine tokne of feblesce of hijs goste
An oþer schel him brynge
And lefte,
Ase he ne miȝte nauȝt hym self
To confermynge crefte.

(69)

Parents are not to present their own child;

¶ Ac her ich segge aperteliche,
þys men and eke þis wyues,
þat hi ne hebbe hare oȝe child
By hare quicke lyues,
And rede;

or they will contract spiritual affinity.

For ȝef hy doþe, man and hys wyf
þer draweþ god-sibrede.

(70)

Three of the seven sacraments convey an indelible character: Baptism, Confirmation, and Ordination.

¶ Of seue sacremens þre
Prente ine herte makeþ;
þat beþ cristnyng, and confermyng,
And ordre þat men takeþ
Wel bliþe;

[leaf 157] That is, because they are received once only.

þat hijs, for no man hy ne takeþ
Bote onelepy syþe.

(3) [D]E sac*r*amen*t*o Altaris. [*in margin*]

(71)

It falls now to speak of the Eucharist.

NOu hyȝt by-ualþ to telle ȝou— (19)
And so ich moȝt wel nede—
Of godes flesch and eke hys blode
At cherche ine forme of brede
And wyne;
þat freuereþ ous in oure exil,
And lyþeþ oure pyne.

(72)

Happy, indeed, were those who could see Christ

¶ Hȝe bliþe myȝten hy be
þat folwede cryst in londe,

472. *feblesce*, MS. *febleste*.

489. MS. þ*at* (*hy*) *hijs* (*ne take*) *for no man hy ne take*þ, *hy ne take*þ having been crossed out, and the words in parentheses added by a later hand over the line.

496. þ*at*, *t* above the line.

þat myȝte hyne eche day yse,
Hijs swete loue to fonde
Ine keþþe!
So mowe we be, for ous neþ he
Hy-faylled neuer seþþe.

(73)

¶ For þo hijs tyme was ycome
No leng' to dwelle here,
þat wete brede and honde he toke,
þer he set atte sopere,
And seyde:
"Takeþ and eteþ, þys hijs my body";
Of soþe he ham aueyde.

(74)

¶ For-wy hyȝt moste nedes be
Al soþe þat he sede;
þat alle þyng' his ase he seiþ
þy resoun wole þe rede.
Lo dede:
He seyde to al þe worlde, "be,"
And al was ase he sede.

(75)

¶ Nammore maystrye nys hiȝt to hym (20)
To be ine bredes lyche,
þane hym was ine þe liche of man,
To keþen ous hijs ryche;
þet makeþ
þat hy beþ alle mis-by-leued
þat oþer þrof for-sakeþ.

(76)

¶ þe fend hym-self him maky mey
Wel dyuerse liknynges,

each day in the flesh;

so may we be, for He has never failed us.

At the Last Supper He took bread,

and said:

"Take, and eat, this is My body."

And what He said must needs be true:

He said to the world—"be!", and all was as He said.

It is as easy for Him to be in the likeness of bread as it was in the likeness of man.

[leaf 157, bk.]

The fiend himself may assume divers shapes

502. *keþþe* altered from *keþe*.
503. *neþ*, MS. *ner*.
504. *Hy-faylled* = *yfaylled*.
507. *and honde* = *an honde*.
513. *seþe*, with indistinct *e*; read *soþe*? or *seþe þat* = since?
515. *þy*, MS. *þys*, the *s* being written over the line in a later hand.
516. *Lo*, distinctly so in MS. (Wr. *To*).

to do us harm;

Of best, of men, and of wymmen, nota
And mani oþer þynges, 529
To nusy:

much more may God for our good.

Wel bet may god to oure prou
Dyuerse formes vsy. 532

(77)

When the bread was changed into His body, He took the cup,

¶ þo þat þe bred ytourned was 533
In to hys body selue,
He toke þe coppe wiþ þe wyne and water,

and said to the twelve:

And seide eft to þe twelue nota 536
Yuere:

"Take, and drink ye all of this chalice.

"Takeþ and drynkeþ euerech on
Of þis chalice here. 539

(78)

This is the chalice of My blood, of the new testament."

¶ þys hys þe chalis of my blode, 540
Of testament newe,
þat schal be schad for manye men";
And—ase we seyȝeþ gode and trewe nota 543
And kende—

And: "Do ye thus, and when ye do it, do it in remembrance of Me."

"And doþ ȝe þos, wanne ȝe hyt doþe,
Doþ hyt in mine mende." 546

(79)

When He said: "Do ye thus," He gave them power to do it, and to transmit that power to such as are worthy; though He did not even except Judas, the worst man on earth.

¶ þo þat he sede: "doþ ȝe þos," (21) 547
þe heyȝe kyng of heuene,
He ȝaf ham power to don hyt,
And forþ power to ȝeuene 550
Wel werþe,
þaȝ he ne toke iudas out,
þe worste man on erþe. 553

534. *selue*, MS. *sylue*.

535. Kölbing omits *þe* before *wyne*. I rather suspect that the words *and water* are a later addition. See note.

540. *þe chalis* (Kölbing), MS. *my chalis*. Kölbing also proposes to read *in* (for *of*) *my blode*, with reference to Luke xxii. 20.

541. *newe*, MS. *nywe*.

543–545. See note.

546. *mine*, MS. *ȝoure*. *ȝour* is written in a later hand on erasure, only the final *e* is original. Another *youre*, written with pencil, is faintly discernible in the margin to the left.

550. *forþ*, *þ* in a different hand.

552. *þaȝ*, MS. *þat*.

(80)

¶ And nou þat power hys yȝiue
Fram bysschoppe to preste,
And so schel al so longe be,
Ase cristyndom schel leste;
Ymete,
Seþþe crist four ous an orþe come,
He nolde ous nauȝt for-lete.

And now that power is transmitted from bishop to priest,
and shall be so long as christendom shall last.
[leaf 158]
Christ will never forsake us.

(81)

¶ þaȝ he were inne hys manhode
Amanges ous to flotie,
ȝet nere he nauȝt, þanne ous so neȝ,
Ase nou we mowe hym notye
In vode:
We honorieþ hyne al iholliche
Ine flesch and eke ine blode.

Though He were to move among us as a man, He would not be so near us as
He is now we enjoy Him in the Eucharist.

(82)

¶ Wat may amounti þat he wyle
So by-come oure fode?
Chaungeþ he auȝt, ase oþere mete,
In-to oure flesch and blode
By kende?
Nay, ac he chaungeþ ous in hym,
To maky ous gode and hende.

Having so become our food, does He change, like other food,
into our flesh and blood?
No, He changes us into Himself.

(83)

¶ And ase gode þer his hole mete, (22)
And sike hyt by-swikeþ,
So his þe mete dampnacion
To hem þat sənne likeþ
To holde;
So he hyt tok and his lore,
Iudas, þat ihesus solde.

And as other food is wholesome to the sound, but noxious to the sick, so is this
food damnation to those that cleave to sin.
So Judas the traitor took it, and is lost.

554. *nou* and *hys* on erasure, the former very indistinct.
559. *Seþþe*, þþ on erasure.
561. *þaȝ*, ȝ altered from some other letter, probably *t*.
565. *vode*, MS. *gode*, *g* altered from original *v*.
567. *blode*, a letter (probably *u*) erased between *o* and *d*.
570. *auȝt*, MS. *nauȝt*, *n* over *a* in a later hand.—*mete*, MS. *mote*.
575. MS. *hole men mete*, *men* written above the line in a later hand. The original reading of the MS. seems to have been *holen*, and in l. 576 *siken;* the final *n* is erased, but some faint traces of it are still discernible in *sike*. For a possible emendation of the corrupt passage see note.
579, 581. *holde* [: *solde*] = Kt. *healde* [: *scalde*].

(84)

¶ þer-fore ich segge a godes half 582
To alle cristyne folke

Receivers of the communion must be free from deadly sins.

þat, wanne hy scholle yhouseled be,
þat hy ne be a-bolke 585
In prede;
Let ounde and wreþe and coueytyng',
Sleuþe and lestes on-lede. 588

(85)

Even John the Baptist trembled when he touched Christ in the river:

¶ Nys none of wymman beter ibore 589
To seint Iohan þe baptyste;
And ȝet he quakede wel arȝ
þo he touchede crist 592
Ine þe flomme:

[leaf 158, bk.] so we must receive Him with diffidence.

þanne auȝte we wel aryȝt to be
To fange hym on-tromme. 595

(86)

Let him who feels himself unworthy of receiving Christ's body, abstain:

¶ þer-fore, ȝef þat ȝe fredeþ ȝou 596
þat ȝe ne be nauȝt digne
For te be housled wyþ þys body
Ine þissre holy signe, 599
Wyþ-draweþ;

for he that takes it unworthily eateth damnation unto himself.

For, wo þat hyȝt takeþ ondygneliche,
Hys iugement he gnaȝeþ. 602

(87)

Some may say:—How shall we thus keep away from the Lord's supper? when God tells us:—

¶ May somman segge:—hou schal me so (23) 603
Fram þer houslyng' dwelle?
Wanne god self aperteliche
Seiþ ous in þe gospelle— 606
Wel mende:—

"Whoso eateth My flesh and drinketh My blood hath eternal life."

" Who þat eteþ my flesch and drynkeþ my blod
Heþ lyf wiþ-oute ende." 609

(88)

Though we do not take it sacramentally,

¶ þaȝ þou [ne] take hyȝt wyþ þe mouþe, 610
Ne myd teþ þer-on ne werche,

594. *auȝte*, ȝ above the line.
597. *ȝe*, MS. *he*.—*d* in *digne* on erasure, apparently altered from *s*.
599. *þissre*, MS. *þisþre*.
607. MS. *Wel to mende*, *to* above the line in a later hand.
610. *þaȝ*, MS. *þat*.

Þou takest hyt, man, ȝef þat þou art
A lyme of holy cherche, 613 we may receive it spiritually, as members of Holy Church,
To blysse,
Wanne eny prest his messe syngeþ: whenever a priest says
Hief hyt myd ywysse. 616 mass.

(89)

¶ For on hys godes flesch to nemme 617 For one is to take God's flesh as one's
Ase mouþe þe mete takeþ, mouth takes
An-oþer ase þe mete ȝete nota food; another, as the
In-to þe membres takeþ; 620 food when eaten is transmitted to the
Ac here, limbs.
Crist hys þat heued, þe prest þe mouþe, Here, Christ is the head,
þe lymes þat folke i-vere. 623 the priest the mouth, the people are the limbs.

(90)

¶ And ase þe bred to-gadere comþe 624 And as bread is composed
Of menye greynys to bake, of many grains,
And ase þe wyne to-gadere flouþe nota and wine is pressed from
Of manye grapes ytake, 627 many grapes,
Ilyke,
Cryst and hijs membrys, men, [leaf 159]
O body beþe ine mystyke. 630 so Christ and His members, men, are one mystical body.

(91)

¶ Wet hys mystyke ne mey non wete (24) 631
Be no þynge a-founde,
Bote wanne þer hys o þyng yked, A mystical thing is one
An oþer to onder-stonde 634 that involves another thing,
þer-inne;
Hy þat aredeþ þyse redeles
Wercheþ by þilke gynne. 637 like a riddle;

(92)

¶ So wane þat body hym hys ked 638
Of swete ihesu cryst[e], as the notion of the body of Christ involves also
Me may wel onder-stonde þer
By þulke selue lyste 641
An oþer:

623. *i-vere*, *e* in a later hand.
627. *grapes*, MS. *greyns*.
631. *wete* on erasure. After *nō* there is a half-blotted letter resembling *b*.
632. *afounde* = *afonde*, OE. *āfondian*.
637. *þilke* altered from *þuke*.

that of the union of Christ and all holy men.

Cryst and eke alle holy men
O body, my leue broþer.

(93)

¶ Þer-fore god heþ þis sacrement
Ymad of suiche þynges
Þat myȝte of manye mak' on,
As cryst and hys derlynges
Imonge;

Then should they who receive the sacrament be united in love.

Þenne scholde hy at one be
In loue þat scholde hyt fonge.

(94)

The sign of the sacrament is the elements; the thing is twofold: Christ's body, and the body of the quick and the dead.

¶ Nou onderstand: þe signe her,
Fourme hys of wyne and brede;
Doble hys þat þyng', ryȝt *cristes* body,
And body of quike and dede.
Ac broþer,
ȝet ryȝte body þaȝ hyt be þyng',
Hyȝt hys signe of þat oþer.

(95)

As the limbs of the material body have divers functions, so have the members of the mystical body: the hands are men that do [leaf 159, bk.] well, the feet those that support others well.

¶ Vor ase þe ryȝte bodyes lemes (25)
Habbeþ dyuerse wyke,
So habbeþ ryȝt membrys eke
Of þe body ine mystyke:
Þat weldeþ
Hys honden, men beþ þat wel doþ,
Þe fet, þat wel op-heldeþ.

(96)

All take the true body at the Communion; but some to profit, some to perdition.

¶ Alle takeþ þat ryȝt body
Þyse men at hare houslyng',
Ac some to prou, and some to lere,
Ine wyl of seneȝynge
To derye;
Ac one gode aryȝt hyt nomeþ,
Þat body ine hys mysterye.

644. MS. *beþ O body, beþ* written in the margin in a later hand.
645. *god*, MS. *guod*, *u* over *o*.—*heþ*, MS. *beþ*.
654. *Doble* MS. (Wr. *Noble*).
657. Read—*þet þyng, ryȝt body þaȝ hyt be*? See note.
664. Colon after *honden* in MS.

(97)

¶ Ac þaȝ we be tokned þer
Ine oure sauueoure,
Ne lef þou nauȝt þe[t] we be þer,
Ne forþe nauȝt of oure
þat were;
þaȝ þer be tokned þynges two,
þer nys bote o þyng þere;

Though we are betokened in the mystical body of our Saviour, there is but one thing in it,

(98)

¶ And þat hys swete ihesu cryst
Ine flesche and eke ine bloude,
þat þolede pyne and passyoun,
And diaþ oponė þe roude,
Wel soure;
Ne lef non oþer, crysteman,
For safour ne coloure.

and that is Jesus Christ in flesh and blood: believe none other, because of savour or colour.

(99)

¶ For þat colour, ne þat sauour, (26)
Ne beþ nauȝt þer inne cryste,
þaȝ he þer-inne schewe hym
By hys myȝte-folle lyste,
So couþe;
Ne myȝte elles bet be seȝe,
Ne beter yured inne mouþe.

For they are no essentials of Christ's body, though He shows Himself in form of bread and wine, to be better seen, and better tasted.

(100)

¶ For ȝef he schewed hym in flesch̄,
Oþer ine blody þynge,
Hydous hyȝt were to þe syȝte,
And to þe tast wlatynge
And pyne,
þanne hys hyt betere in fourme of brede,
And eke in forme of wyne.

For if He showed Himself in material flesh or blood, it would be hideous to the sight, and loathsome to the taste. [leaf 160]

(101)

¶ For bred strengeþ þe herte of man,
And wyn hys herte gledeþ;

Bread strengthens the heart of man, and wine gladdens it;

683. *opone*, MS. *opene*.
692. *myȝte* = *myȝte he*.
693. *yured*. Over the *u* there is in the MS. a faint sign, which might be read as *ȝ*.
694. *ȝef*, *f* in a later hand on erasure.
697. *tast*, MS. *cast*.

and strength belongs to the body, and bliss feeds the soul.

And strengþe longeþ þe body,
And blice þe saule vedeþ:
And nede

That is why the sacrament consists of bread and wine.

þer-fore hys double sacrement,
Of wyne, and eke of brede.

(102)

Because Christ has bought our body, He lets His body sink into ours; and because He has bought our soul in blood, He lets us drink His blood.

¶ For he ybout heþ oure body,
In-to os he let hys sinke;
And uor þe saule ine þe blod,
Hys blod he let os drynke.
Nou woste
Wy þer hys double sacrement:
For note of body and goste.

(103)

Christ is not divided, though He shows Himself in two kinds: His body can never be thought to be without blood.

¶ Ac wen nauȝt þat cryst be to-schift, (27)
þaȝ he scheweþ ine boþe;
To wene hys body wyþ-oute blod,
By þa weye ne goþe
To þryfte;

He is entire everywhere.

For þer he hys, he hys al yhol,
Ne mey me hym to-schifte.

(104)

If aught break to pieces in the mouth or the hands, it is not He that is broken,

¶ þeȝ þer te-breke aȝt ine þe mouþ,
Oþer ine þyne honden,
Hyt nas nauȝt he þat hys to-broke;
Ensample þou myȝt fonden:
To-slyfte

no more than the image itself is broken when a mirror is shivered.

A[l þy] myrour þou myȝt fol wel,
Bote nauȝt þe ymage schifte.

703. *longeþ þe body*, read *longeþ to þ. b.*?

704. *vedeþ* or *sedeþ*, with a round *s*, is the reading of the MS., certainly not *fedeþ* as printed by Wright.

708. *ybout*, *b* altered from some other letter; after it a faint stroke, which cannot, however, be read as *r*.

712, 714. The final *e*'s in *woste* and *goste* very indistinct.

720. A dot is put in MS. after the first *hys*.

721. *me*, MS. *inc*.

727. After *A* three letters erased, but traces of them are still visible; the first letter was probably *l*, the last certainly *y*. By the side of *Al*, in the margin of the line, is written *in*, and in the margin of the following line *þi selue se*, all in a later hand and in smaller characters. See note.

728. *schifte*, MS. *schefte*.

(105)

¶ By þyse ensample þou myȝt yse
He hys ine ech autere
Y-hol; þe prest hys messe syngeþ,
Þeȝ he ne be nauȝt yhere,
Ac wykke,
Ase þer beþ foles suiche fele,
Ysawe al to þykke.

(106)

¶ Ac þaȝ þe prest hys messe do
Inne dedleche senne corse,
Þet sacrement, man, be þou syker,
For hym nys na þe worse;
For loke,
Þe sacrement nys na þe wors,
Þaȝ þat Iudas hyt toke.

(107)

¶ Ac þaȝ hyt be neuer þe wors, (28)
Þat sacrement an honde,
Þe bone þat swych prest þer byȝt
No stel ne schel hym stonde,
Ac derye;
For he despyseþ ihesu cryst,
Wanne he hym scholde herye.

(108)

¶ Ac ȝyf þou wylt tak hyt to prou
For þe and þyne freende,
Ryȝt repentaunt and ryȝt deuout
Take hys deaþ in þy meende;
Naut lyȝt[e]:
Þe more þou þenkest so on hys deaþ,
Þe more hys þy meryte.

(109)

¶ Manne, wanne þyt takest, ase oþer mete
In-to þy wombe hyȝt sedlyþ;

729 He is present on every altar.

732

[leaf 160, bk.]

735

736 Though the consecrating priest be in deadly sin,

739 the sacrament is none the worse for it,

742 as it was none the worse though Judas took it.

743

746 But the prayers that such a priest offers will stand him in no stead,

749 because he despises Jesus Christ.

750 He who desires to receive the Eucharist to his benefit,

753 must call Christ's death to his mind.

756

757 The Eucharist when received is taken into the stomach like other food;

730. MS. *echautere.*
731. The MS. has a colon after *Y-hol.*
734. *suiche*, *u* altered to *w* in a later hand.
739. *na þe*, MS. *nase.*
745. *byȝt* = *byt.*
750. *tak hyt* for *take hyt.*
754. *lyȝt*[*e*] = *lyte.*
757. *þyt* = *þe* (for *þou*) *hyt.*

not to be digested there,

Ac ne defiþ nauȝt, ase þy mete
Wyþ þyne flesch̄ medlyþ,
Ac keuereþ

but to comfort body and soul

Al oþer wyse, and so þy body
And þy saule hyȝt freuereþ.

(110)

¶ Nabyd hyȝt nauȝt, ase oþer mete,
Hys tyme of defyynge,

in the very act of receiving.

And ryȝt anon hyȝt freuereþ
In þare ou*n*dervanginge;
Destresse

[leaf 161]

Of syke men, þaȝ hy hyt keste op,
Ne helpþ hyt nauȝt þe lesse.

(111)

Though a sick man cast it up, if he has true belief, it remains in him to work out his salvation;

¶ For yf þe syke man hys gode (29)
In þe leue of holy cherche,
þeȝ he hyȝt cast op, hyt byleſþ
Sauuacion to werche
Ryȝt þere;

for God is omnipresent.

For al at ones he mey be
þer and elles-were.

(112)

He suffers well to be cast up, and yet to be honoured.

¶ He soffreþ wel to be kest op,
And ȝet to be honoured;
Ac he soffreþ (noȝt) to be to-trede,
And of bestes deuoured:
And neade,

As He, in the flesh, put men's belief in Him to the test, so He does in the form of bread.

Ase he by-leue assayþ in flesch̄,
He assayþ ine forme of brede.

(113)

¶ þat body hyȝt nys (naȝt) þat þer compe op,
ȝef þat a man hyȝt keste;

767. *ounderv.* or *onnderv.*, but the *n*-stroke seems to be erased.
770. *lesse*, MS. *lasse.*
776. MS. *he mey be god*, *god* above the line in a later hand, evidently meant to gloss *he*, to which it is referred by the mark //.
780. (*noȝt*) above the line in a later hand. See note.
785. (*naȝt*) above the line in a later hand.—*nys*, *n* on erasure, probably altered from original *h*. See note.

For al so longe hyt hys þat body,
Ase forme of brede schel leste ; 788
Ine manne,
3et þa3 þe fourme of brede to-go,
þat body by-lefþ 3et þanne. 791

As long as the substance of bread lasts, it is the true body of Christ. Yet, though the bread be resolved, that body remains in man.

(114)

¶ And 3yf he passeþ nau3t fram ous, 792
Wanne wey ary3tt hym healdeþ,
Wat ned hys for to take hym efte,
þer wyle he ous so wealdeþ ? 795
For mende
Of hys deþe and hys pas$yon,
Ase he het atte hys ende. 798

Then, what need is there to receive Him repeatedly ? In remembrance of His death and His passion, as He commanded.

(115)

¶ Of pure wete hyt mot be, (30) 799
And eke of pure wyne,
þet schel be to þys sacrement
Ry3t of þe grape of wyne 802
I-lete ;
For iesus seyþ þe vygne he hys,
And eke þe greyn of wete. 805

The elements required for the sacrament are pure wheaten bread and pure wine.

[leaf 161, bk.]

(116)

¶ And 3ef mannes deuocioun slakeþ, 806
Wanne he by-healdeþ—
For hyt þinkþ bote oþer bred
An hea3 þat þe prest healdeþ— 809
By-þenche hym
Of þe uertue þat þer hys,
þat non errour adrenche hym ; 812

If man's devotion slackens when he sees that what the priest elevates seems but ordinary bread, let him bethink himself of the virtue that is in it;

(117)

¶ And tak en-saumple of þat he kneuþ, 813
þe preciouse stone :
þa3 he lygge amang oþere ylyche,
Me honoureþ hym alone ; 816
So swete

and remember that the precious stone, though it lie among others like it, is alone valued.

791. *3et*, Wr. *hȝet*, but the *h* is underdotted in MS.
793. *wey* = *we* ; three letters erased between *ary3tt* and *hym*.
794. *Wat*, MS. *þat* ; the *e* in *ned* looks very much like *o*.
798. *het*, MS. *heþ hit* ; þ in *heþ* on erasure, *hit* above the line in a later hand.
812. Some letter (*n* ?) erased before the initial *a* in *adrenche*.

Mid al þy wyl þer uertue hys,
God self ine sacrement (ymete). 819

(118)

Whatever injury the consecrated host may suffer, it does not affect Jesus:

¶ Na more ne greueþ hyt ihesus 820
þane sonne itrede in felþe;
þaȝ eny best deuoured hyt,
Oþer eny oþer onselþe, 823
Ech screade

so long as the substance of bread lasts, every particle of it is God's body;

ȝet al so longe hys godes body,
Ase lest þe fourme of breade. 826

(119)

and it is His blood as long as the form of wine lasts: not of vinegar, nor water with a sprinkling of wine:

¶ And al so longe hyt hys blod, (31) 827
Ase lest þe forme of wyne;
Nauȝt of fynegre kende chald,
Ne offe water droppyng' of wyne, 830
Ac trye:

so little water should be admixt that the wine may predominate.

So lyte water schel be me[n]gd,
þat wyne habbe þe maystrye. 833

(120)

For water itself is not God's blood, but signifies the people united with Christ in the mystical body.

¶ For water self nys nauȝt þat blod, 834
Ac hyt hys an-ylyke
To þe folke þat torneþ al to cryst
Ine þe body of mystyke. 837
Nou, broþer,
I-lef al þys ine gode fey,
For may no þyng' be soþer. 840

[leaf 162]

(4) [D]E penitencia.

(121)

The sacrament of penance, to be received for sins committed after baptism,

WAne man after hys crystendom 841
Heþ auȝt ido wyþ wronge,
Penaunce hyt hys, a sacrement
þat men scholde fonge, 844
And mote.

819. The MS. has a dot after *sacrement; ymete* is a later addition. See note.

830. MS. *waterdroppymg* or *-droppying.*

836. *To þe folke*, MS. *Ine folke.*

841. *Wane*, MS. *Ane*, with what seems to be a small runic *w* before it, intended for the rubricator.

844. *men scholde*, MS. *scholde men*, with the mark // before and after *scholde.*

Penaunce heþ maneres þre,
  þorȝ sorȝe, schryfte, and edbote. 847 has three parts: repentance, shrift, and satisfaction.

(122)

¶ Þy sorwe for þyne senne, man, 848 True repentance must be made with good purpose.
  Mot be ine gode wylle,
Þat hy ne be nauȝt ine wanhope,
  Þat made Iudas to spylle; 851 The sinner shall not fall into despair,
Ac crye but cry mercy to Jesus Christ.
Mercy to swete ihesu cryst,
  Mid wyl to lete folye. 854

(123)

¶ And ȝet þy wylle mot be so gret, (32) 855 His purpose must be so strong that he thinks he would not sin again though he should die for it.
  And ine so gode faye,
Þat þou wenst þou noldest seneȝi eft,
  Þer-fore þeȝ þou scholdest deye 858
Ine wytte;
For ȝef þou woldest for deaþ hyt do,
  Þy sorȝe hys al to lyte. 861

(124)

¶ Þeȝ sorȝe hele man a-non 862
  Of velþ of sennes slyme,
ȝet þanne were hyt nauȝt inouȝ
  Þe for [t]e sorwy on tyme, 865 A life-long repentance is necessary,
Ac euere,
Ase longe ase, man, þy lyf ylest, or expiated sin will revive.
  Elles senne may keuere. 868

(125)

¶ For so, man, senne greueþ in þe, 869 For sin grows in man, as weeds overgrow corn.
  And eke in alle þyne,
Ase wel schel growen ouer þe corn,
  Wyþ-oute medicyne 872
Of sorȝe.
Nou her-on þenche, man, day and nyȝt, [leaf 164, bk.]
  An euen and a morwe. 875

865. *for te* = for to.
869. *greueþ*, grows; cp. *kneuþ*, p. 29, l. 813; *fleuþ*, p. 97, l. 343. It is difficult to decide whether the MS. has *greueþ* or *groueþ*, and in l. 871 *growen* or *growen*.
871. *Ase*, MS. *þat*.

(126)

Let him think that through sin he has lost the bliss of heaven, offended God,

¶ þénch, þourȝ þy senne þou hest ilore 876
þy blys of heuene ryche,
And hest iwreþed þane kyng
þat non hys yliche; 879
And here
and deserved the torments of hell-fire; þou hest of-serued dygnelyche
þe pyne of helle vere. 882

(127)

and let him also recall the hideous sight of dead men on the bier, who would never have been dead but for the sin of Adam.

¶ Draȝ into mende þet hydous siȝt (33) 883
Of deade men a bere,
þat nadde neuer deade ibe,
ȝef senne of adam nere; 886
Bye drytte,
ȝet þou aȝtest habbe more hydour
Of þyne oȝene vn-ryȝte. 889

(128)

With such repentance let him shrive,

¶ Myd sucher sorȝe schryfte, man, 890
Wel stylle, and no þyng loude;
For repentaunce ondeþ þe hel,
And schreft hyt mot out-croude 893
Al clene:
For ȝef aȝt leſþ þat croude myȝt,
God so þou schelt ywenne. 896

(129)

which none can do properly unless he thinks of the sins he has committed, searching through his whole life.

¶ Ne non ne may hym schryue aryȝt, 897
Bote ȝef he hym by-þoȝte
Of sennes þat he heþ ydo,
And hys lyf al þorȝ-soȝte 900
To kenne;

877. *þy*, read *þe*?
878. *hest*, MS. *heþ*.
879. Read—*þat non hys hys* (or *hym*) *yliche*?
883. *hydous*, the final *s* altered from some other letter, probably *r*.—*siȝt* added by a later hand. 887. *drytte*, MS. *dryttez*.
890. *schryfte* = *schryf þe*.
893, 895. *croude*, suggested by Stratmann; MS. *treude*.
896. MS. *guod* (or *goud*), *u* written over *o*; in the margin *uo* in a later hand.
899. *heþ*, MS. *beþ*.

Ac manie desper to þe prest
Al one by seȝe of senne. 903

(130)

¶ And vnderstand þat al ihol 904 One must confess all sins to one priest,
Mot be þy schryfte, broþer;
Naȝt þar-of a kantel to a prest,
And a kantel to an-oþer; 907
And þanne
Tele, ȝef þou myȝt by-þenche þe, [leaf 163]
Wet, hou, and wer, And wanne. 910 and tell when and where they were done.

(131)

¶ And ȝef þou wylt, man, þorȝ þy schryft (34) 911
Lat þy senne al a-drouȝe,
Ne wynd þou naut þy senne ine selke, Don't wind thy sin in
Ac telle out al þat rouȝe 914 silk, but tell the rough of it.
Tys laȝe;
ȝef þou wenst deie, and nast no prest, In peril of death, you
Schryf þe to anoþer felawe. 917 may confess to a layman;

(132)

¶ Ac þat ne schalt þou neuere do, 918
Bote þe wantrokye of lyue;
And ȝef þou comste to lyue aȝen, but must repeat it to
Eft þrof þou most þe scryue 921 a priest if you recover.
To preste,
þat heþ power to assoyly þe,
þorȝ power of þe greste. 924

(133)

¶ þaȝ man on tyme ihealde be 925
To schryue hym a ȝere,
To schryue hym wanne he seneȝed heþ, You should shrive as often
Wel syker þyng hyt were, 928 as you've sinned,
And mete,
Wald ȝef he sodeynlyche deiþ, nota [*later*] lest you die suddenly, or
And wald he hyt for-ȝete. 931 forget your sin.

902. *manie*, *i*-stroke wanting in MS.—*desper* (Wr. *dosper*), the first *e* looking very much like *o*.
903. MS. *Al hou* (underdotted) *one*. See note.
910. Dots in MS. after *Wet*, *hou*, and *wer*.
914. *Ac*, MS. *At*. 915. *Tys* = *To hys*.
916. *deie*, the initial *d* not quite distinct, resembling *s*.
925. *þaȝ*, MS. *ȝaȝ*. 928. *syker*, read *sykerer*?

(134)

¶ For wanne man sodeynleche deiþ, 932
Hys þo3t þe sor3e troubleþ;
Unshriven sin is doubled. And senne ony-schryue wanne he uor-3et,
Hys senne þer-be doubleþ 935
To nusy;
For mytter senne þat he dede
þe sleuþe hine wyle acusy. 938

(135)

Don't shrink from confession for shame: a little shame here is better than much of [leaf 163, bk.] it on Doomsday. ¶ Man, schryf þe, and wonde none schame, (35) 939
For-wy hyt hys to do3ne;
A lytel schame hys betere her,
þane ouer-moche eft-sone 942
To crefte
By-uore god a domesday,
Amang al godes schefte. 945

(136)

A man may be saved through repentance alone, if he has no chance of shriving. ¶ For þa3 man mo3e isauued be 946
þor3 bare repentaunce,
Wanne he ne may to schryfte come,
3ef hym valleþ þat chaunce 949
So holde,
3et ne may he nau3t y-sauued be,
Be he hym schriue wolde. 952

(137)

Shrift should be made with a lowly heart and weeping eyes. ¶ þer-fore þy schryfte, man, schel be 953
Wyþ-oute stoneynge,
Myd herte lo3, and, 3ef þou my3t,
Myd þyn e3ene wepynge; nota [*later*] 956
In treuþe,
þet þer be non ypocrysye,
Bote repentaunce and reuþe. 959

(138)

¶ And 3yf þat þou to schryfte comst 960
Ine þyse manere to fa[y]re,

933. *trouble*þ, MS. *tumble*þ.
935. *þer-be* = *þer-by*.
952. *Be*, read *Bote* (= but)? Cf. however Zupitza's note to l. 7853 of the *Romance of Guy of Warw.*, 15th cent. version.
960. *comst*, MS. *comff*.

Þe schryft-uader þat uarþ aryȝt — Then the confessor will be kind.
Schal be wel de-bonayre
And loȝe;
He schel wystlyche þy senne hele,
Bet þane he wolde hys owe.

(139)

¶ Ȝef he þe schel anoye aȝt, (36)
Hyt wyle of-þenche hym sore;
And oþer-wyl anoye he mot,
Wanne he scheweþ þe lore — but sometimes he must do so,
Of helþe,
Ase mot þe leche ine uoule sores, — like the physician.
Wanne he royneþ þe felþe.

(140)

¶ Þer-fore ȝe mote þolyen hyt — Therefore you must suffer it.
Wyþ-oute alle manere tole,
And do þer-by ententyflyche,
Ȝyf ȝe wolleþ be hole
To liue;
And to a betere be leaue goþ, — If your own [leaf 164] priest cannot shrive you, go to a better one.
Ȝef ȝoure prest can nauȝt schryue.

(141)

¶ Te [þe] mo prestes þat þart ischryue
Myd alle y-hole schryfte,
Þe clenner þert a-ȝens god,
And of þe more þryfte;
Nauȝt nyce,
Ȝef hyt ne be nauȝt to þy prest
Malice ne preiudice.

(142)

¶ Wanne man hys repentaunt ischriue, — After repentant shrift comes satisfaction.
He scholde don ed-bote;
And þe ferste hys, þat he by-flie — The first thing is, to avoid occasions of sin.
Chypeans, of sennes rote;
Ase quances,

981. *Te* [þe] = *To* [þe].

991. *Chypeans*, or *Chypeaus*, is the reading of the MS., which is evidently corrupt. So is also *by-flek* in l. 993. For a possible emendation of the whole passage, see note.

He þat by-flek' wel lecherye
Bi-ulekþ foule continaunce. 994

(143)

Satisfaction is spiritual physic taken by good advice.

¶ Edbote hys dede after god conseyl (37) 995
Of gosslich medicine,
Wanne senne sor y-clensed hys,
To þolye a lytel pyne 998
þet frete,
þat he ne be þer-uore iwrete
In purgatoryes hete. 1001

(144)

There are three kinds of penance:

¶ þre maner peyne man a-fangeþ 1002
For hys senne nede;

Praying, Fasting, and Almsgiving.

Bene hys þat on, þat oþer fastyng',
þe þrydde hys almesdede; 1005
Ac woste,

Praying is for sins of the spirit;

Bene hys and edbote yset
For senne do ine goste. 1008

(145)

Fasting for sins of the flesh;

¶ For senne in flesch 1009
vestyng' heþ þe flesch loþe;

Almsgiving for both kinds.

Ac elmesdede senne bet
Of gost and flesche boþe; 1012
For þencheþ

[leaf 164, bk.]

þet almesdede senne quenkeþ,
Ase water þat fer a-quencheþ. 1015

(146)

Praying includes all kinds of devotional observances.

¶ To byddyng' contemplacion 1016
Longeþ rede and wryte,
To here predicacioun won,
Lore, and herte smyte, 1019
And werche

996. *gosslich*, MS. *gofflich* = *gostlich*.
1000. *iwrete* for *iurete*, *ifrete*.
1002. *a-fangeþ*, *a* dotted out in MS.
1004. *Bene*, MS. *Senne.*—*þat oþer*, MS. *þoþer*.
1007. *Bene*, MS. *Sene.*—*and*, read *ase*?
1010. *heþ* might be read *beþ* in MS.; see note.
1016, 1017, 1018. In MS. there are dots after *byddyng*, *contempl.*, *wryte*, *predic.* and *won*.
1020. *werche*, MS. *wreche*.

Dedes to ȝyue deuocioun
To men ine holy cherche. 1022

(147)

¶ Knewelyngˈ, trauayl, baruot go, (38) 1023 To Fasting belong all kinds of austerity inflicted on the flesh;
Wolle-ward and wakynge,
Discipline and lyte mete,
Þes longeþ to vestynge; 1026
And here,
Pelgrymage and beddyngˈ hard,
Flesch fram lykynge te arere. 1029

(148)

¶ ȝeue, and lene, and conseil, 1030 to Almsgiving, the corporal and spiritual works of Charity.
Cloþyngˈ, herberȝ, and fede,
Vysyty syke and prysones,
And helpe pouere at nede, nota [*later*] 1033
Muknesse
For to uor-ȝeuene trespas,
Tak dedes of elmesse. 1036

(149)

¶ And seue ȝer þou scholdest, man, 1037 Seven years' penance ought to be done for one deadly sin;
O dea[d]lyche senne pyny;
Þer-uore al þat þe prest þe hat
To done schalt þou nauȝt fyny, 1040
Ac more,
For onneaþe hys þer eny prest but there is scarcely any priest who will enforce so much.
Þat peyne set so sore. 1043

(150)

¶ For hy habbeþ uisykˈ of men, 1044 [leaf 165 at foot]
Hy more sette þe lesse;

1024. *Wolle*, *o* very much like *e* in MS.
1031, 1032. Dots in MS. after *Cloþyng* and *syke*.
1038. *pyny*, MS. *peyny*. 1039. *hat*, MS. *hast*.
1040. *fyny* in a later hand. Immediately after *fyny*, there follow in the MS. the concluding lines of the next stanza—*For ȝyf þou to lyte peyne hest*, and so on. The wanting portion of this, and the beginning of the following stanza are written at the bottom of the next page, and are marked with an .a. and bb. Corresponding letters after *fyny* show where the lines are to be inserted.
1042 *onneaþe*, MS. *onneaþe* (for *onnicaþe*?).
1045. *more*, read *moȝe*? or *mote*?

And betere hys forte apeched be
Of more forȝefnesse 1047
þane wrecche;
If you suffer too little here,
For ȝyf þou to lyte peyne hest,
[leaf 164, bk., at foot]
you'll do it more in Purgatory.
Purgatorye hyt schal eche. 1050

(151)

¶ And ȝet þer hys anoþer cas (39) 1051
Priests must impose little penance,
þat prestes ȝyuet so lyte
Penaunce: þaȝ me telle ham
Ryȝt moche of sennes wyte, 1054
Ine mone,
[leaf 165]
or folk will do none.
Me mot ham legge lytel on,
Oþer hy nolde do none. 1057

(152)

It is better to do a little here,
¶ Beter hys þat hy a lyte do 1058
Her ine obedience,
and work out the rest in Purgatory.
And foluelle þat remenaunt
Ine purgatoryes tense 1061
Eft-sone;
Nys nauȝt god to uor-lete a man
þat eny-þing hys wyl bone. 1064

(153)

Therefore be not loath to do penance here, where there is still some release, which there is not in Purgatory.
¶ Þe bydde ich, broþer, be nauȝt loþ 1065
To do penaunce here;
For ȝet þer hys here som reles,
So nys nauȝt ine þe uere 1068
Areyned,
God's justice leaves no sin unpunisht.
Ne þorȝ þe ryȝt-uolnesse of god
Nys no sen onipeynid. 1071

(154)

When a man sins, he wrongs God,
¶ Man, wane þou seneȝyst, þre þou dest, 1072
þou wreþest god almyȝty,
Holy Church,
To holy cherche on-bouxam þart,
and himself;
Makest þy selue on-ryȝty: 1075
þos mote

1046. *for*, MS. *ffor.*—*te* on erasure.
1058. *Beter*, MS. *Seter.*
1064. *eny-þing*, MS. *eny ying.*—*wyl bone?* See note.
1065. *loþ*, þ on erasure. 1071. *onipeynid*, *ouipeynid* MS.
1076. MS. *þos ȝe mote*, ȝe in a later hand above the line.

Make þy pes wyþ alle þre
Sorwe, schryfte, and edbote. 1078 — so he wants repentance, shrift, and satisfaction.

(155)

¶ Man[y] takeþ þys sacrement, (40) 1079 — Many receive this sacrament unworthily, as they don't care for the inward grace, but only the outward sign.
And geþ a-wey on-digne,
For he ne schryfþ nauȝt of þet þyng',
Bote of þe bare signe 1082
To wynne.
þe signe hys þat hys boute ydo, [leaf 165, bk.]
þat þynge hys grace bynne. 1085

(156)

¶ Two þynges her-wyþ-ynne beþ, 1086 — Two things are in it, Remission, and Repentance, which is a sign of the remission of sins,
For-ȝefþe, and repentynge;
Ac repentaunce hys signe also
Of sennys for-ȝeuyng': 1089
Certayne,
For so may man repenti hym,
þat þer uolȝeþ no peyne. 1092

(157)

¶ þat was iked wel inne þe þef 1093 — as was shown in the thief on Calvary.
Ope caluaryes felde,
þo he escusede ihesu cryst,
And hym gelty gan ȝelde 1096
Mid sourwe;
He deide and come to paradys,
Na-bod he nauȝt fort a morwe. 1099

(I. 5) [D]E uncione extrema. [*in margin*] — 5. *Extreme Unction.*

(158)

SAcrement of an-Eliing' 1100 — The sacrament of Extreme Unction is received when the approach of death is felt,
Nou her ich wolle telle,
þat man uangeþ wane he ne wenþ
No lenge he myȝte dwelle 1103
A lyue;
þe bodyes euel þat libbe mey,
And sone, hit mey to-dryue. 1106

1089. *for-ȝeuyng*, MS. *forheuyng*.
1105. *libbe mey*, MS. *libbe ne mey*, *ne* in a later hand above the line.

(159)

¶ Many for de-faute deiþe (41) 1107
Of þer anelyynge;
And ȝyf hys saule after hys deþe
Soffrey harde pynynge 1110
In fere,
So scholde hy nauȝt, hedde he ihed
Ryȝt elyynge here. 1113

(160)

as St. James recommended.

¶ For seint iames, in hys bok', 1114
Wysseþ wyd gode mende
þat, ȝyf eny by-falþe ryȝt syke,
þe prest he scholde of-sende 1117
To hys ende;
[leaf 166] And he schel elye hym wyþ ele,
Hys sauement to wynne. 1120

(161)

The prayer of faith shall recover the sick man,

¶ Seynt iame seyþe þat orysoun 1121
Of þer holy by-leue
Of hijs siknesse helþe wynþe,
þat no fend schal reue 1124
þe helþe;

and his sins shall be forgiven him.

And ȝef þat he ine sennys be,
For-ȝeue hys him þat felþe. 1127

(162)

This is a great comfort for forgotten sins.

¶ þys his, broþer, and gret confort 1128
For for-ȝetene sennes,
þat oure foman aredy haueþ
Aȝeynys þat we goþ hennes, 1131
Ta-tuite;
Ac ȝef we aryȝt anelede beþ,
Hyȝt gayneþ ham wel lyte. 1134

(163)

The unction should be received with

¶ Ac þanne hys man aryȝt aneled, (42) 1135
Wanne he myd wyl hyt takeþ,

1110. *Soffrey*, read *Soffreþ*, or *Soffry* (subjunct.). 1118. *ende*, read *ynne*?
1129. A later hand has written *fer* over *for* in *for-ȝetene.—sennes*, MS. *synnes*.
1130. *foman*, *fo* above the line in a later hand. 1134. *lyte*, MS. *lytel*.

Myd by-leue of deuocioun,
And repentaunce makeþ
So digne;
And ȝyf he hyt oþere wyse fangeþ,
Ne takeþ ha bote þe ſyngne.

devout faith and repentance.

(164)

¶ For þe sygne of þys sacrament
þe elyyngꝛ ys boute;
þat þyngge hys alleggaunce of euel,
To lyf ȝef he schel loute;
And hennes
þaȝ he wende, þat þyngꝛ is eke
Alleggaunce of hys sennes.

The sign of the sacrament is the unction outside; the thing is alleviation of bodily evil, if the sick person lives; and remission of sins, if he dies.

(165)

¶ And ȝet me schal anelye a man,
þaȝ þat he lese hys speche;
For wet he þencheþ in hys mod
Ne may ous no man teche;
Ac stronge
He mot habbe deuocioun,
þet schel a-ryȝt hyt fonge.

A man may be anointed though he lose his speech.

[leaf 166, bk.]

(166)

¶ þer-fore þis children eleþ me nauȝt,
Ne forþe none wode,
For hy ne conne mende haue
Of þilke holy gode;
Ac fonge
þe wode mey þat sacrament,
Wane reles comeþ amonge.

Children are not anointed; but lunatics may receive the sacrament in lucid intervals.

(167)

¶ A prest mot do þys sacrament, (43)
For-why hyȝt hys wel werþe;
And þat seyde seynt Iames wel,
þer-wyle he ȝede an erþe;
ȝe hit hedde

It must be dispensed by a priest.

1145. In the margin, by the side of *To lyf*, is written in a later hand *oþer diaþ*, to be inserted after *lyf*, as indicated by the usual marks of insertion.

1150. *þaȝ*, MS. *þar*.

1157. MS. *Ne none* (expuncted).

1164. *werþe*, MS. *worþe*.

þo ich a lite her a-boue
þes holye wordes redde. 1169

(168)

The matter of the sacrament is the sacred oil,

¶ þe matyre of þis sacrement 1170
Hys ry3t þe oylle allone;
And wanne þe bisschop blesseþ hyt,

unmingled with balm.

Baume ne me[n]gþ he none 1173
þer-inne;
For baume tokneþ lyues loos,
Oyle, mercy to wynne. 1176

(169)

¶ For wanne man deiþ, he let his lyf 1177
þer þe god los by-haueþ;
Ac senne, 3ef he farþe ary3t',
To bi-reusy he proueþ; 1180
To oure lorde
Mercy he cryþ, and biddeþ hym
Mercy and misericorde. 1183

(170)

The words spoken at the unction are a prayer for the healing of the sick one's sins.

¶ þe wordes þat þer beþ ised, 1184
Hyt beþ wordes of sealþe,
For hy biddeþ þe sike man
Of alle his sennes helþe; 1187

Also are anointed the [leaf 167] five senses, the feet and the breast;

In mende
þer-to me an-eleþ þe wyttes fy3f,
And fe3et, and breste, and lenden. 1190

(171)

and the loins of men,

¶ And for þe lecherye sy3t (44) 1191
In lenden of þe manne,
And, ase þe bok' ous seyþ, hy sit

and the navel of women, as the seats of lust.

Inne nauele of þe wymman[e]: 1194
To hele,
Me schel þe mannes lenden anelye,
þe nauele of þe femele. 1197

1170. *matyre*, *y* written on original *e*.

1173. MS. *Baume þer wiþ ne, þer wiþ* being written over the line in a later hand.

1187. MS. *healþe*, the *a* being dotted out.

(172)

¶ Þys beþ þe wordes wane me aneleþ :— 1198 The words used for Extreme Unction.
"By þisse an-eliinge,
And be hijs milse, for-ʒyue þe god nota [*later*]
Al þine senneʒynge 1201
Mid eyen";
And so he seyþ be al hys lymes
Þat scholle þe oyle dreʒen. 1204

(173)

¶ Caracter, þet is prente ycliped, 1205 No character is impressed on the soul by Extreme Unction, Penance, the Eucharist, or Matrimony.
Nys non of eliinge,
Ne furþ of penaunce ne þe mo,
Nof housel, nof spousynge, 1208
In þede;
For man ofter þane ones takeþ
þe sacremens for nede. 1211

(I. 6) [D]E ordinib*us* ecclesiasticis. [*in margin*]

6. *Holy Orders.*

(174)

NOu her we mote, ine þis sarmon, 1212
Of ordre maky saʒe,
Þet was by-tokned suiþe wel
Wylom by þe ealde lawe 1215
To agynne,
Þo me made godes hous,
And ministres þer-inne. 1218

Orders were foreshadowed in the Old Testament

(175)

¶ God ches folk' specialliche (45) 1219
Hys holy folk' amonge;
Þat was þe kenred of leuy,
Offyce for to fonge 1222
Ase broþeren,
For to seruy ine godes house
By-fore alle þe noþeren. 1225

by the tribe of Levi,

[leaf 167, bk.]

1207. *furþ* on erasure in a later hand.—*ne* added over the line by a later scribe.
1214. *þet*, MS. *þer*.

(176)

which name means 'set apart from the others.'

¶ To segge hys 'leuy' an englysch, 1226
'Fram þe noþeren ytake';
So beþ of ordre itake men,
Ase wyte fram þe blake 1229
Of lyue:
Gode ȝeue al yordrede men
Wolde aryȝt her-of schryue. 1232

(177)

As there are seven gifts of the Holy Ghost, so there are seven orders, instituted by Christ, in whose person they were all united.

¶ Ase þer beþ of þe holy gost 1233
ȝeftes ryȝt folle seuene,
So þer beþ ordres folle seuene,
þat made cryst of heuene 1236
An erþe,
And hedde hys ek ine hys mouheþ,
To keþen hy wel werþe. 1239

(178)

They are:— Doorkeeper,

¶ þe ferste hys 'doreward' ycleped, 1240

Reader,

þe secunde 'redynge,'

Exorcist,

þe þrydde hys icleped 'coniurement'
Aȝenys þe foule þynge 1243
to werie þe;

Acolyte,

þe ferþe 'acolyt' hys to segge y-wys,
Tapres to bere wel worþe. 1246

(179)

¶ þe ordre fifte ycleped hys (46) 1247

Subdeacon,

þe ordre of 'sudeakne,'

1239. MS. : *þt wer' To ke þen hy : wel werþe.* The words *þt wer'* are written in the margin in a later hand. They are to be inserted after *hy*, as the scribe has intimated by putting a colon before *þt*, and a corresponding one after *hy*. The space between *ke* and *þen* is a little wider than that between *To* and *ke*.

1244. The original reading of the MS. was *þe greste*, which is really the bob-verse of the next stanza, erroneously anticipated by the scribe. A later revisor struck it out, or found it already struck out, and wrote above it what I read *to werie þe*. Mr. Wright has printed *wersiexe;* but this is an error, evidently owing to the fact that the protracted upward stroke of the long *ſ* of *greste* happens to come in between the letters *r* and *i* in *werie*, while the oblique tag attached to the top of the *ſ* crosses the *þ* of *þe*. For the true reading see note.

And hys þe syxte al-so ycleped
þe holy ordre of 'dekene'; 1250 Deacon,
(And) þe greste and Priest.
þe seuen[d]e hys, and hys yclyped
þe holy ordre of 'prest[e].' 1253

(180)

¶ Ine þe elde lawe synagoge ferst 1254 God appointed orders in Jewish synagogues.
God let the ordres werche,
And þat was sched of þat hys lyȝt
Nou wroȝt ine holy cherche; 1257
Iuere
Ich schel telle hou hyt was þer, [leaf 168]
And hou hyt hys now here. 1260

(I. 6. i) [D]E hostiariis. [*in margin*]

6. i. *Doorkeepers.*

(181)

INe þe ealde lawe dore-ward 1261 In the old law the doorkeeper had to guard the doors against the entrance of unclean things.
Lokede dore and gate,
þat þer ne scholde on-clene þyng
Ryȝt non entry þer-ate, 1264
Wel couþe:
So doþ þes dore-wardes ek So have the doorkeepers now in the Church.
Ine holy cherche nouþe. 1267

(182)

¶ And ȝef eny oþer hyt doþ, 1268
Nys hyt ordre, ac ileaue
To helpe, wane þer nede iualþ;
Ac me ne schal nauȝt reaue 1271
þe office,
Wyþ-oute leue to don hyt:
Ne be no man so nice. 1274

(183)

The bishop, when he ordains them, gives them the key of the church.

¶ þe bisschop, wanne he ordreþ þes, (47) 1275
Takþ hym þe cherche keyȝe,

1251. Omit *And* (see preceding footnote). The bob-verse left out here by the original scribe has been supplemented by the later revisor.
1254 ff. See note.
1257. *wroȝt*, MS. *wryt*; Zupitza *worȝt*.
1269. Dot in MS. after *ordre*.
1270. *helpe*, MS. *helþe*.
1275. MS. *þes clerekes* (*clerekes* added in margin by a later scribe).

And seyþ :—" takeþ and doþ fol wel,
Ase, wane ȝe scholle deye,
Scholde ȝelde
Acounte of þet hys þer-onder clos :"
Hardyst þet, wo-so hyt felde.

(184)

This order Jesus took in the temple, when he cast out those that bought and sold therein.

¶ Ine þe temple swete ihesus
þyse ordre tok' at ones,
þo þat he makede a baleys,
And bet out for þe nones,
Ymene,
þo þat bouȝte and sealde ine godes hous,
þat hys a hous of bene.

6. ii. *Readers.*

(I. 6. ii) [D]E lectoribus [*in margin*]

(185)

NOu ich habbe of þe ferste yteld,
þat oþer wyl ich trye.

In the old law the Reader had to read the prophecies;

Ine þe alde laȝe þe redere
Rede þe *pro*phessye,
By wokke;

[leaf 168, bk.] so have the readers now.

So schulle þe rederes now
Hyrede, and conne on-lowke.

(186)

Before they are ordained, their ability shall be proved.

¶ þer-fore, ere hy þys ordre haue,
Me schel hy wel assaye,
Of þat hy redeþ þat hy wel
Ham conne aueye;
For-bede
Oþe-ren to reden schal me noȝt,
Ac soffry hyt for nede.

(187)

This order was manifested by Jesus

¶ þyse ordre swete ihesu cryst (48)
Kedde wel þat he hadde,

1277. *doþ*, MS. *doþeþ*.
1281. *Hardyst*, read *Hard ys*.
1295. *Hy*, MS. *By*. 1299. *Ham*, MS. *Ram*.
1304, 1306. Read *hedde*, *redde*.

þo he toke ysaies bok[1] when he took the book of Isaiah in the synagogue, and read.
Ine þe synagoge, and radde 1306
Wet welle.
Wet he þer redde, þou myȝt se
Ine seynt lukes god-spelle. 1309

(188)

¶ þe bysschop, wenne he ordreþ þes, 1310 At ordination the reading-book is delivered to them by the bishop.
þe redyng[1] bok[1] hym takeþ,
And seyþ :—"tak and by-come redere
Of word þat of god smakeþ; 1313
And blice
Schelt habbe ase god prechour,
ȝef þou wolt do þyne offyce." 1316

(I. 6. iii) [D]E exorcistis. [*in margin*]

6. iii. *Exorcists.*

(189)

ÞE prydde ordre [hys] coniurement, 1317 In the old law the office of the Exorcist was to drive out evil spirits.
And was ine þe ealde laȝe
To dryue out deuelyn out of men
Fram god þat were draȝe 1320
Alyue;
þanne he mot habbe a clene gost,
þat schal þe oñ-clene out-dryue. 1323

(190)

¶ þe bisschop, wane he ordreþ þes, 1324 At ordination they receive from the bishop a book of exorcisms.
Takþ ham bok[1] of Cristnynge,
Oþer of oþer coniuremens
Aȝeyns þe foule þynge, 1327
And seggeþ :—
"Takeþ power to legge hand [leaf 169]
Ouer ham þat fendes op biggeþ." 1330

(191)

¶ þyse ordre, swete ihesu cryst (49) 1331 This order was manifested by Jesus
kedde Wel þat he hedde,

1307. See note.
1316. *do* over the line in a later hand.
1325. *Takþ*, MS. *Take.*
1328, 1330. *seggeþ* [: *biggeþ*], see note.
1332. *kedde* in MS. at the end of the preceding line, with a dot before it and another one after it.

when he drove devils out of men.

Þo he drof deuelen out of men
Þat hym wel sore dredde. 1334
Þe apryse
Ine þe elde laȝe hyt ferst by-gan
Kyng salomon, þe wyse. 1337

6. iv. *Acolytes.*

(I. 6. iv) [D]E accolitis. [*in margin*]

(192)

The Acolyte has to carry lighted tapers.

ÞE Ordre ferþe, accolyt hys, 1338
To bere tapres alyȝte,
Wanne me schel rede þe gospel,
Oþer offry oure dryte, 1341
To þenche,
Þat þet lyȝt by-tokneþ þat lyȝt
Þet noþyng may quenche. 1344

(193)

The bishop tells him how to look after church-lights, and to hand over the eucharistic offerings for consecration.

¶ And wanne þat he yordred hys, 1345
Þe bisschop schel hym teche
Hou he schel lokke cherche lyȝt,
And wyne and water areche 1348
To synge;

In token of it, he receives taper and cruet.

In tokne, taper and crowet
To hand me schal hym brynge. 1351

(194)

Jesus manifested this order in himself when he said:—'I am the light of the world.'

¶ Þet þys ordre hedde ihesus 1352
We habbeþ wel a-founde,
By þet he seyde:—"ich [a]m þat lyȝt
Of alle þer wordle rounde 1355
A-boute;
Wo-so lokeþ, ne geþ he nauȝt derk,
Ac lyȝt ine lyues route." 1358

1336. *laȝe*, MS. *leȝe*, added over the line.
1339. *alyȝte* is Varnhagen's emendation of the MS. reading *aboute*, to which a later hand has added *wiȝt riȝt*.
1341. MS. *offry to oure dryte* (= *dryȝte*), *to* added over the line.
1349. *synge*, see note.
1357 *so* added over the line.—*ne* altered from *me*, the first stroke having been erased.

(195)

¶ Ine þe elde temple tokne was (50) 1359 In the old temple, this was prefigured by certain men having to light the candles.
Of þe ordre of acolytes,
þo certeyne men ly3te þat ly3t,
Ase þe la3e 3ef þe rytes 1362
So brode;
Of weche ly3t hys ywryte [leaf 169, bk.]
Ine þe boke of exode. 1365

(I. 6. v.) [D]E subdiaconis. [*in margin*]

6. v. *Subdeacons.*

(196)

ÞE ordre fifte, sudeakne hys, 1366 The order of Subdeacon enjoins chastity.
þat chastete en-ioy[n]eþ;
For sudeakne bereþ þe chalys He carries the chalice to and from the altar, and touches the holy vessels with bare hands.
To þe auter and aloyneþ, 1369
Ande weldeþ
Al bare, and eke þe corperaus
Onder þe deakne uealdeþ. 1372

(197)

¶ Ine þe alde lawe y-hote hyt hys, 1373 In the old law those who carried the vessels of God had to cleanse themselves.
þat hy ham scholde clensy
þat bere þat uessel of god,
And myd water bensy: 1376
By ry3tte,
Clenne schel he in herte be
þat schal þe chalys di3te. 1379

(198)

¶ And wanne þat he yordred hys, 1380 At ordination the Subdeacon receives the empty chalice, a cruet, and a towel.
He takeþ þe chalys bare,
And he auangeþ a crowet eke,
And a towaylle nare 1383
Iuere;
For he schel honden helde weter He pours out water for officiants at the altar.
þat serueþ to þe autere. 1386

1367, 1369. *enioyneþ* [: *aloyneþ*, MS. *aolyneþ*] suggested by Zupitza.
1375. *bere*, MS. *þere*, þ in a different hand, altered from some other letter.

★

(199)

Jesus founded this order when He washed His disciples' feet at the Last Supper.

¶ þo hym wyþ a schete ihesus (51) 1387
After soper bygerte,
And water in ta bacyn
Myd a wel mylde herte, 1390
And wesschte
Al hys apostlene ueet,
þos ordre forþe he lesschte. 1393

6. vi. *Deacons.*

(I. 6. vi.) [D]E diac*onis*. [*in margin*]

(200)

The order of Deacon is more perfect.

NOu of þe sixte telle ich schel, 1394
þat hys þe ordre of deakne,
þet hys of more perfecciouu
þane hys ordre of sudeakne; 1397

He hands to the priest [leaf 170] things wanted at mass.

He brynge þ
To honde þet þe prest schel haue,
Wanne he þe masse singeþ. 1400

(201)

In the old law they carried the Ark of the Covenant; now they bear the stole upon their left shoulder;

¶ Ine þe ealde lawe beren hy 1401
þe hoche of holy crefte,
And nou þe stole a-fongeþ hy
Ope here scholder lefte, 1404
To agynne,
And so for þane trauaylle her
þe ryȝt half for to wynne. 1407

(202)

and at ordination they receive a book of the Gospels.

¶ And at ordres auangeþ hy 1408
þe bok of þe godspelle,
For þan, to rede þe gospel,
And sarmoun for to telle, 1411
Ta-wak
Hy þet slepeþ ine senne slep,
Amendement to maky. 1414

1387. In the margin of the MS., above *ihesus*, a later hand has written *touwayle*, to be inserted before *schete*, but evidently meant to replace or gloss it.

1389. The verb is wanting here; perhaps, we may supply *keste* . *in ta* = *in to a*.

1399. *haue* written twice in MS., the second crossed out.

1412. *Ta-wak* for *Ta-waky* = *to awaky*.

(203)

¶ þyse ordre swete ihesu cryst (52) 1415 Jesus manifested this order when He preached to the people,
Ine hys trauayle kedde,
þo he prechinde þet folk'
To ryȝtte weye ledde; 1418
þe þridde
Was, þo he wakede hym self and roused the apostles
þe apostles for to bydde. 1421 from sleep.

(I. 6. vii.) [D]E presbiteris.

(204)

ÞE seuende ordre hys of þe prest, 1422 The seventh order is that of Priest,
An hys icleped þe ealde, who is called 'the old one' (presbyter),
Bote nauȝt of ȝeres, ac of wyt, not on account of age,
Ase holy wryt ous tealde; 1425 but of wit.
For ȝeres
Ne makeþ so nauȝt þane prest ald,
Ac sadnesse of maneres. 1428

(205)

¶ And wanne he y-ordred hys, 1429 At ordination, both his hands, joined cros wise, are anointed;
Hym falþ an holy gyse:
Hys honden beþ anoynte boþe
þorȝ-out a crowche wyse, 1432
Ta-fonge
þer-inne godes oȝen flesch, [leaf 170, bk.]
þat fode is to þe stronge. 1435

(206)

¶ He takþ þe helye inne of eyþer half 1436 and the stole is put over both his shoulders.
Yioyned atte breste,
þet no god hap ne heȝi hyne,
Ne non harm hyne don deste 1439
In mode,
Ac þenche on hym þat þolede deaþ
For ous op-one þe roude. 1442

1419. *þridde*, MS. *þredde*.
1432. *crowche*: in the MS. there is a stroke discernible between the letters *c* and *r*, which led Mr. Wright to print *cirowche*.
1436. *helye inne*, see note.

(207)

The Priest receives the chalice with the wine, and the paten with the bread.

¶ He takþ þe chalys wyþ þe wyne, (53) 1443
And brede of þe pateyne;
He heþ power to sacry hyt,
And þet þrof hys þer seyne 1446
Wel trewe.
Inne þe elde lawe þe ordre agan,
Ine tokne of þyssere newe. 1449

(208)

Christ manifested His priesthood, 1. by consecrating His body at the Last Supper,

¶ Cryst kedde þat he hys a prest 1450
Ryȝt in double manere:
þat on, þo he sacrede hys body,
þer he set atte sopere; 1453
þet oþer,

2. by offering it on the cross.

þo he an rode offrede hys body
For ous, my leue broþer. 1456

The Tonsure.

[D]E prima tonsura. *[in margin]*

(209)

Clerical tonsure is a preparation for the orders.

TO þys ordre crounebet 1457
Ys an apparyllyng',
þat hys in holy cherche y-cleped wel
þe furste scherynge 1460
Of clerke;

Clerk means 'heir of God's work,'—

Clerke hys to segge an englysch,
'Eyr of godes werke.' 1463

(210)

¶ Ac godes werk' an erþe was 1464

to teach folk

þe puple for to teche;
And also þourȝ hys holy deþe

and cure sins,

Of sennes he was leche: 1467
þes werkes

[leaf 171]

Men takeþ after ihesu cryst,
Wanne hy by-comeþ clerkes. 1470

1446. See note.
1452. *sacrede*, MS. *sacreded*.
1455. *an rode*, MS. *ā ro de*, *u* erased between *o* and *d*.
1457. Read *To þyse ordres*?—*crounebet*, read *crounement*? See note.
1458. *apparyllyng'*, MS. *apparyblyng'*.
1459–60. Read *þat hys in holy cherche wel Ycleped þe f. sch.*?
1463. *werke*, MS. *worke*.

(211)

¶ And ȝyf hy douþ wel hare deuer (54) 1471 — which, if they duteously perform, they shall be rewarded after this life.
Ine þysse heritage,
Ne may hem falle after þys lyf
Non ou*n*-worþ desp*a*rage; 1474
To wysse,
Ryȝt ymarissched schelle hy be
In heuene-ryche blysse. 1477

(212)

¶ þe croune of clerke y-opened hys, 1478 — The tonsure of the clerk is open, to show that his mind is to be directed towards heaven.
Tokneþ þe wyl to heuene,
þet habbe mot þat entri schel
Into eny of þe seuene; 1481
And sedder
Tokneþ, ase he ine ordre aryst,
þet hys þe croune breddour. 1484

(213)

¶ þer drof bischop hys dignete 1485
To maky þulke seuene;
And hyt by-tokneþ þane bisschop
In þe bisschopriche of heuene 1488
So werthe,
Was vicary þe pope hys
I-maked here an erþe. 1491

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(214)

¶ þyse ordres to þys sacrement 1492 — These orders make up the sacrament.
By ryȝte longi scholle,
And þat mo be þat gode beþ,
þes makeþ al þat folle 1495
Be astente;
þer-fore ich abbe ondo ȝou þos
For þyse sacrement[e]. 1498

1482–84. See note.
1489. MS. *wrethe.*
1490. MS. *Was and hys þe pope vicary,—and* added over the line by a later hand; after *hys, þo* is dotted out.
1492. *þyse*, MS. *þyþe;* for this and the following lines see note.
1497. *þos*, read *þys*?

(215)

But they have also a mystical meaning.
¶ And nou ich wolle ondo þys eft (55) 1499
By þe wey of mystyke;
The Christian is a house of God, in which there must be some minister.
For crystene man hys godes hous:
Hye mote habbe wyke 1502
þer-inne,
Nou lestlich schel *ich* on-louke þys,
[leaf 171, bk.]
Ase god wyle grace ȝyue. 1505

(216)

Conscience is the door-keeper; the doors are the five senses, which it guards from foul lust.
¶ þet ine-wyt hys þe dore-ward, 1506
þe doren wyttes fyue;
He schel loky wel bysylyche,
þat no lykynge in dryue 1509
þat stencheþ;
It is also the reader, excogitating holy lore.
þet inwyt hys þe reddere eke
þat holy lore þencheþ. 1512

(217)

Conscience drives the fiend away with remembrance of Christ's passion. It sets the soul aflame with virtues,
¶ þet inne-wyt dryfþ þe fend a-wey 1513
Myd meende of crystes pyne;
þet inwyt lyȝt þer saule lyȝt
Myd þeawes gode and fyne; 1516
To hele,
and cleanses it from filth.
þet inwyt wescht þe felþe awey,
And greydeþ þe fessele. 1519

(218)

Conscience reads the Gospel,
¶ þet inwyt redeþ þat gospel, 1520
Wane hyt hereþ crystes lore;
and bears the burden of this life,
And ȝet þer-to hys charge hyt berþ
Of left half swyþe sore, 1523
To abyde
in expectation of heaven.
After þys lyf þe heuene blys,
And krefte þe ryȝt[e] syde. 1526

(219)

Conscience is the mass-priest
¶ þat inwyt hys þe masse prest, (56) 1527
þat ine þe herte slakeþ

1502. *Hye*, see note.
1504. *lestlich* altered from *lett ich*, which is still quite distinct in MS.—*ich* (written i^{c}) after *schel* added over the line. See note.
1510. *stencheþ*, MS. *stenkeþ*. 1521. *hereþ*, MS. *hererep*.

þane auter of deuocioun,
Wane man hys bene makeþ; 1530
No lesse
Nys hyt, wane man stedeuast by-lefþ,
Sacrement of þe messe. 1533

(220)

¶ On inwyt mey al þys wel do, 1534
And ine þe manne werche,
Ase on may al þys ordres haue
Ryt wel in holy cherche; 1537
Ase here,
ȝef her nys suiche mynystre non,
þys temple stent iuere. 1540

(221)

¶ þer-fore ech man þat crystene hys, 1541
Hys wyttes loky fyue,
And þenche op-an þe lore of god,
And fendes fram hym dryue, 1544
And lyȝte
Myd gode þewes al hys lyf,
And þer-to do hys myȝte; 1547

(222)

¶ And wessche and greydy hys fessel, 1548
And do trewlyche hys charge,
And make offrynge of hys beden,
Myd wil do elmesse large: 1551
þys wyke
By þys ȝe iseoþ how ech mey do
Ine manere of mystyke. 1554

(223)

¶ þe signe hys of þys sacrement (57) 1555
þe bisschopes blessynge,

serving at the altar of devotion in the heart.

One Conscience may perform all this, as one person may have all the orders.

If there is no such minister, the mystic [leaf 172] temple-service, too, is interrupted.

Therefore let every Christian discharge those ministerial functions in a mystical manner.

The sign of the sacrament is the bishop's blessing.

1530. *bene*, first *e* resembling *o* in MS.
1535. Between *manne* and *werche*, *to* added over the line by a later hand: the *r* in *werche* on erasure.
1540. *iuere* (= *i*[*n*]*fere*), MS. *euere*.
1547. *do*, *d* altered from *t*.
1549. *do* altered from *to*.
1550. *make*, MS. *maked*.
1551. *wil do*, MS. *wel to*.

with the administration;

Forþ myd þe admynystracioun
þat he deþ atte ord[r]ynge; 1558

the thing is grace of wisdom and authority.

And grace
Of wyt and of auctoryte
þet þyng' hys ine þe place. 1561

7. *Matrimony.*

(I. 7) [D]E mat*r*imonio. [*in margin*]

(224)

HEr longeþ nou to þys sarmon 1562
Of spousyng' for to werche,

Matrimony is a token of the union between God and Holy Church.

þet hys þe tokne of þe ioynyng'
of Gode and holy cherche; 1565
And woste,
Ry3t holy cherche ycleped hys
þat holy folk' ine goste. 1568

(225)

¶ And ase þer mot atter spousyng' 1569
Be ry3t a-sent of boþe,
Of man and of þer wymman ek',
Yn loue and nau3t y loþe, 1572
I-lyche

[leaf 172, bk.] By-tuixe god and holy folk'
Loue hys wel trye and ryche. 1575

(226)

As God loves Holy Church, so ought husbands to love their wives; and wives not to be vicious and inquisitive towards their husbands.

¶ þanne a3te men here wyues loue, 1576
Ase god doþ holy cherche;
And wyues nau3t a3ens men
Non on-wrestnesse werche, 1579
Ac þo-lye,
And nau3t onwrest op-sechen hy,
Ne tou*n*ge of hefede holye. 1582

(227)

¶ Ine wlessche ioyneþ man and wyf, (58) 1583
Children to multeplye;

1565. *of* in MS. at the end of the preceding line.
1581. *onwrest*, *e* hardly to be distinguished from *o*. — *sechen*, MS. *sechem*.

And god haþ taken oure flesch
Of þe mayde marye; 1586
Wel ferren
þerof springeþ þet holye stren
I-lykned to þe sterren. 1589

(228)

¶ Wel fayr þanne hys þys sacrement, 1590
And marye was by-gonne
þo hyt by-gan ine paradys,
Are adam were y-wonne 1593
To senne;
Ac þo changede tǫ uylenye
þat stat of man-kenne. 1596

Matrimony was instituted in Paradise before the fall of Adam.

(229)

¶ For ȝef he hedde ihealde hym, 1597
Ase god hym hedde y-maked,
He hedde y-brout forþe hys bearm-team
Wyþ-oute senne ismaked. 1600
Wet þanne?
ȝet holy stren by-tokned hys
By strenyng' of þe mane. 1603

Had man remained in the state of innocence, procreation would not have had the smack of sin.

(230)

¶ Hyt was god self þat spousyng' ferst 1604
In paradys[e] sette;
þe fend hyt was þat schente hyt al
Myd gyle and hys abette, 1607
Wrancheuel:
Spousoþ scheawyþ wet god þer dede; [leaf 173]
Hordom, wat dede þe deuel. 1610

God instituted matrimony; the devil perverted it to adultery.

(231)

¶ For wanne man draȝþ to hordom, (59) 1611
He let hys ryȝt[e] spouse;

As the adulterer forsakes his spouse,

1588. *springeþ*, the *r* added above the *i*.
1595. *þo*, altered to *so*.
1597. *he* written above the line (in a later hand?).
1598. *y-maked*, *y* added above the line by a later hand.
1604. Dots in MS. before and after *ferst*.
1610. *Hordom*, MS. *Hourdom*, but the *u* seems to have been crossed out.
1612. *He* crossed out in MS., and the abbreviation for *and* written in the margin.

so did Adam forsake the Lord.

So dede adam ine paradys
Hys ry3t[e] lord of house,
Of heuene:
þe gode forhorede þe fend
Wyþ hys blaundynge steuene.

(232)

¶ þat deþ þat god menteyneþ wel
Ry3t spousyng' her an erþe,
And euer mo schel go to schame
Hordom, and þet hys werþe;
I-lome

But it often happens that some think they live in matrimony, while they live in adultery.

3het some weneþ ligge in spousboþ,
And liþe ine hordome.

(233)

Therefore I will tell you all about the marriage-laws.

¶ þer-fore ich wylle telle 3ou
þe lore of ry3t spousynge,
þat 3e ne take horedom,
Wanne takeþ weddynge. notabile
Nou lestneþ
þe lore al of þe la3e y-wryte
þat holy cherche festneþ.

(234)

As to God, the tacit consent of the parties to marry would suffice;

¶ Ase to god, hyt were y-now
þat bare assent oof boþe,
Wyþ-oute speche and by-treuþynge,
And alle manere oþe.—
And speche?

but to the Church, it has to be declared in words.

þer mote be speche, of hare assent
Holy cherche to teche.

(235)

Dumb and deaf persons may express their consent by signs.

¶ And 3ef þe man oþer þat wyf (60)
By cheaunce doumbe were,
3ef [me] may wyten hare assent
By soum oþer abere,
And deaue,

1618. *wel* in MS. at the beginning of the following line.
1621. *werþe*, MS. *worþe*.
1627. *3e*, MS. *he*.
1628. Read—*Wanne 3e l. we.*?

Hy mowe be wedded wel ȝeng' [leaf 173, bk.]
By holy cherche leue.

(236)

¶ Two manere speches beþ iwoned
Þer two men for to nomene,
Þat one of þyng' þat hys nou,
Þat oþer of te comene,
Wel couþe:
"Her ich þe take" wordes beþ
Of þyng' þat hijs nouþe.

(237)

¶ And ȝef me seyþe:—"ich wille þe haue,
And þer-to treuþe plyȝte,"
He spekeþ of þyng' þat his to come,
Þat scholde be myd ryȝte
Of treuþe;
Ac þat ferste ne faylleþ nauȝt,
Þat oþer may for sleuþe.

Two forms are used in contracting a marriage, one with words of present time; the other, with words of future mutual acceptance. The first never fails, the other may.

(238)

¶ And ȝyf an oþer treuþeþ seþe
Wyþ word of þat hys nouþe,
Þe ferste dede halte beþ,
Ne be hy nase couþe,
As none,
Bote ȝef þer folȝede þat treuþyng'
A ferst flesch ymone.

A contract in present terms avoids a previous engagement for future marriage, if it had not been followed by sexual intercourse.

(239)

¶ For þet compleþ þet spoushod (61)
After þe by-treuþyng',
Þat hyt ne may [nauȝt] be ondon
Wyþ none wyþ-seggynge,
By ryȝte;
And þaȝ hyt were her ondo,
Hyȝt halt wyþ oure dryȝte.

For that completes marriage, and makes it indissoluble.

1647. *þer two*, read *þer-to*?

1660. Between *treuþeþ* and *seþe* there is a blank in MS.; *þe* in *seþe* is written in a later hand.

1662–1664. See note.

1666. *flesch ymone*, read *fleschcs ymone*, or *fleschlich ymone*; but cp. also p. 62, l. 1747.

1672. *þaȝ*, MS. *þat*.

(240)

Engagements may be broken through falseness of parties, or for want of witnesses.

¶ And her may treuþyng' be ondo 1674
þorwe fal[ꝫ]nesse of partye,
And for de-faute of witnessyng',
Wyþ wrang' and trycherye; 1677
I-lome
Me weddeþ suyche, and liggeþ so
For þan ine hordome. 1680

(241)

Wedding [leaf 174] such persons is committing adultery.

¶ Ne hyȝt ne may no man ondo 1681
By lawe none kennes,
And so by-leueþ euer-mo
Fort oþer wendeþ hennes: 1684
þon-wyse
So bryngeþ hem in suche peryl,
þat hy ne mowe aryse. 1687

(242)

If any is in that case, he ought to observe continence, or, at least,

¶ Ac ȝef eny hys ine þe cas, 1688
Redich þat he be chaste;
And ȝyf hys make mone craueþ,
Ine leyser oþer in haste, 1691
Lykynde,
He moȝt hyȝt do wyþ sorye mod
And—skyle wert—wepynge. 1694

perform the marital duty with a sorrowful heart.

(243)

Still, he must do great penance all his life.

¶ ȝyt he mot gret penaunce do (62) 1695
þe dayes of hys lyue,
And ȝet þe more, ȝef [he] haþ maked
An hore of hys wyf[e], 1698
þat ere
ȝef þat he hedde y-wedded hy,
A goud wymman hyt were. 1701

(244)

¶ For suche laȝe is þat manye beþ, 1702
Men oþer wymmen of elde,

1680. Between *þan* and *ine* the space of two or three letters left empty in MS.
1683. *by-leueþ*, read *by-lefþ hyt*?
1698. The spelling *wyfe* [: *lyue*] occurs, p. 67, l. 1899.
1702. *beþ*, read *be*?

Þar suche contraȝt y-maked hys,
Þat moȝe ryȝt *proue* ȝelde, 1705 The contract must be made before two witnesses at least.
And scholle;
And ȝet of no lees þane of tuo
Nys *proue* to þe folle. 1708

(245)

¶ And ȝyf ryȝt contract ys ymaked 1709 A clandestine contract becomes valid by the avowal of the parties,
Wyȝþ-oute wytnessynge,
ȝef hy by-knoweþ openlyche
By-fore men of trewynge, 1712
Te take
To-gidere y-hoten scholle hy be, [leaf 174, bk.]
Þaȝ oþer eft for-sake. 1715

(246)

¶ Þat hys, bote hy wedded be 1716 provided they were not wedded to others before entering upon it.
To oþren er hy hyȝt by-knewe;
For þaȝ hy by-knowe hyt,
Ne hys nauȝt y-helde trewe 1719
By lawe;
For ȝef hy were, hyt scholde be
Þese spousebrechene sawe. 1722

(247)

¶ Of ham þ*at* scholde ywedded be (63) 1723 The age required for marriage is 14 years in males, 12 in females.
Her þe age þou myȝt lerne:
Þet knaue child for-tene ȝer notabile
Schel habbe, ane tuel þe þerne. 1726
Spousynge Espousals may be made at seven years.
At seue ȝer me maky may,
Ac none ryȝt weddynge. 1729

(248)

¶ For þeȝ hy were by assent 1730
Ryȝt opelyche ywedded,
And, ase þyse childre ofte beþ,
To-gadere ryȝt y-bedded, 1733
By ryȝte,

1705. *moȝe*, MS. *more*.
1715. *þaȝ*, ȝ altered, it seems, from *t*.
1717. *by-knewe*, MS. *byknowe*.
1718. *þaȝ*, MS. *þar*.
1723. MS. *Of þat* (crossed out) *ham* þ^{t}.
1726. *ane* = *and*; *tuel* = *tuelf*; same form, p. 129, l. 70.

Children's marriages may be dissolved,

Bote ȝef hy ȝyue ine tyme assent,
Departed be y myȝte. 1736

(249)

unless they renew the consent in time of puberty.

¶ And þe tyme is, wane aþer can 1737
Oþer fleschlyche yknowe;
For wanne hy habbeþ þet ydo,
Ne mowe hi be to-þrowe. 1740
In saȝe
Hy beþ icliped puberes,
þat hys a word of lawe. 1743

(250)

A contract exacted by ravishment is invalid,

¶ Ne no treuþyng stonde ne schel 1744
Wyþ strenþe ymaked ine mone,

unless consummation by consent follows.

Bote þer folȝy by assent
Ryȝt flesch y-mone 1747
Ine dede;

[leaf 175]

For þet foluelleþ þat spousshoþ,
As ich before sede. 1750

(251)

¶ And ȝyf hy boþe by assent (64) 1751
þe prydde treuþe leyde,
Her eyþer oþer for to haue,
Oþer word to asenti seyde, 1754
Oþe[r] swore,
ȝef hy soffreþ hym mone of flesch̄,
Hys wyf and nauȝt hys hore. 1757

(252)

As to conditioned contracts, if the condition is honest, it delays the wedding till it is fulfilled,

¶ And ȝef þer hys condicioun 1758
Yset atter treuþynge,
ȝef hyt hys goud wyþ-oute qued,
Hyt letteþ þe weddynge 1761
On-healde,

if consummation has not followed,

Bote ȝef þer ulesches ymone be
Folȝynde, ase ich ear tealde. 1764

1736. *y* = *hy*.
1737. *aþer* = *ayþer*; see note to p. 34, l. 961.
1742. *puberes*, MS. *pukeres*.
1747. *flesch*, read *fleschlich*? cf. p. 59, l. 1666.
1750. *y* erased between *e* and *d* in *sede*.
1757. *Hys* = *Hy is*.

(253)

¶ And hit is wykked condicioun, 1765 If the condition is wicked,
Couenaunt of schreawed-hede;
Ase ȝef he seyþ:—"ich wille þe haue
ȝef þou deist suche a dede 1768
Of queade;"
Þaȝ þet couenant be nauȝt y-do, the marriage shall take
Hy scholle hem weddy nede. 1771 place though the condition be not kept.

(254)

¶ Bote þat quead be aȝeins spousboþ, 1772 But if the condition implies any vile deed against the purpose of marriage,
Ase ich schel here teche:
And ȝef man seyþ:—"ich wolle þe haue
ȝyf þou wilt be spousbreche, 1775
Oþer wealde
For te destruwen oure stren,"
Þat treuþyng' darf nauȝt healde. 1778 the contract is void.

(255)

¶ Sudeakne mey be ywedded nauȝt, (65) 1779 Subdeacons, monks, nuns, and friars may not wed, nor professed religious;
Monek', muneche, ne no frere,
Ne no man of religion,
Profes ȝef þat he were 1782
To leste:
Of chaste[te] professioun [leaf 175, bk.]
Hys solempne by-heste. 1785

(256)

¶ Ac ȝef man of religion 1786 nor such as—though not professed—voluntarily remain in religion beyond the time of probation.
Be hys ryt fre wille
Ouer tyme of *pro*fessioun
Heldeþ hym þrynne stylle, 1789
Relessed
Schel hym nauȝt be religioun,
Þaȝ he be nauȝt *pro*fessed. 1792

1765. *t* in *hit* possibly altered from original *s*; *is* added over the line by a later hand.
1766. *schreawed-hede*, MS. *schrewead hede*.
1772. *spousboþ*, MS. *spouþoþ*.
1776. *wealde*, the *e* added over the *a*.
1778. *d* in *darf* written on erasure in a later hand.
1788. *professioun*, read *probacioun*; see note.

Otherwise they are bound to keep to a previous engagement.

(257)

¶ Ac ȝef þer were ryȝt treuþyng' 1793
þat may nauȝt be relessed,
Ere hye in-to suche ordre came,
And here hi be *pro*fessed, 1796
To soþe,
Hy scholde aȝen to þe spousyng',
And lete al þat to noþe. 1799

(258)

Adulterers may marry each other when they become single,

¶ Hye þat þe man for-leyen heþe 1800
Vnder hys ryȝt[e] wyf[e],
Oþer ȝyf hy hosebonde heþ
Ine þet spousbreche alyue, 1803
Bi dome,
ȝet hi myȝte be wedded eft,
ȝef hy sengle by-come. 1806

(259)

if they have not contracted with words of present mutual acceptance, or procured the death of their partners.

¶ Bote ȝef hy by-treuþede hem (66) 1807
Wyþ worde of nouþe itake,
Oþer bote hy by-speke his deþe
In hare senuolle sake, 1810
To slaȝe;
For þanne scholde hy weddi nouȝt,
By none ryȝt[e] lawe. 1813

(260)

Lepers may marry sound persons by mutual consent.

¶ Meseles mowe y-wedded be, 1814
ȝef hi asenti wylle,
An, þaȝ oþer bicome mesel,
To-gadere healde hem stylle; 1817
To nomene,
[leaf 176] Bote þe trèuþinge bare be
Wyþ wordes of to comene. 1820

(261)

If they have contracted in present terms,

¶ For ȝef þet hy by-treuþed be 1821
Wiþ worde of nou ytake,

1799. *to noþe* added by a later hand.
1804. *Bi*, MS. *Si*. 1808. *nouþe*, *u* written over *o* in a later hand.
1814. MS. *mowe* þ*a*, the latter underdotted.
1819. *treuþinge*, MS. *treuþege*, the second *e* on erasure; *ge* added by a later hand. 1820. *to* on erasure in a later hand.

Oþer wyd wordes of to come,
Wiþ dede of flesches sake, 1824 or consummated a promised marriage,
þer, broþer,
Scel be renoueled þet a-gonne hijs,
And ayþer folȝy oþer. 1827 they are bound to cohabit,

(262)

¶ Bote þe syke in-to a spytel hous 1828 except the sick one enter a hospital.
Entry, þer beþ museles,
þanne der þe hole nauȝt
þer-ine folwy hijs meles, 1831
Ne hijs gyfte;
Falþe ham nauȝt in such compaigni
To-gadere be anyȝt. 1834

(263)

¶ And ine þe weddynge ne gaynet nouȝt (67) 1835
þaȝ þon þe oþer by-swyke,
Wanne þon weneþ þe oþer be hol,
And wedded þane syke, 1838
Ne-tinde:
Ne beþ no þynges bote two Only two kinds of
þat ouⁿdoþ þe weddyngⁱ: 1841 error can invalidate marriage:

(264)

¶ þat on hys, wanne he weddeþ þe þral, 1842 1. if a man marries a thrall, thinking she is free;
And weneþ þe frye take;
þat oþer, wanne he weddeþ one oþer 2. if one mistakes the
þane hys ryȝte make, 1845 person.
By-gyled:
þe lawe of godⁱ ne senteþ nouȝt
þat man be so by-wyled. 1848

(265)

¶ And ȝyf þet one weddeþ þe þral, 1849 If a free man consummates marriage with a thrall,
And weneþ þe frye weddy;
And ȝyf a spyet þat soþe þrof,
And wondeþ nauȝt to beddy 1852
Ine mone,

1826. *re* in *renoueled* (which may as well be read *uoueled*) above the line in a later hand. I suppose the original reading to have been *uolueld*.
1831–2. See note.
1837. *þon*, MS. *þem*. 1841. *ouⁿdoþ*, MS. *-deþ*.
1849. MS. *ȝuf one* (underdotted) *þet one*.

[leaf 176, bk.] they may not be divorced.

Ȝef he by wyl seruep þat flesch̄,
Ry3t partyng worthe hym none. 1855

(266)

Spiritual affinity impedes marriage between god-parents and god-children,

¶ And ȝyf þy wyf hebbeþ a child, 1856
Wane þou he hest for-leye,
Ne my3t [þou] nau3t weddy þat childe nota [*later*]
Eft, þa3 þat þy wyf deye, 1859
By lawe;
Ne forþe þe moder þet hyt beer,
Ne woldest þou nase y-fa3e. 1862

(267)

and devolves also upon their respective wives or husbands, as well as the bodily parents of the children.

¶ And ȝyf þou hebbest so a child, (68) 1863
þe lawe y-wryte hyt sede,
þy wyf, þat his þyn o3e flesch,
Dra3eþ eke þe godesybred[e], 1866
Y-mete,
þat hy ne may weddȳ þat child, .n.
Ne fade[r] þet hyt bi3ete. 1869

(268)

It obtains also between the baptizer and the baptized,

¶ þet ilke þat y-crystned hys 1870
Ne may weddy by la3e
Him þat hym crystneþ, ne hys child,
Ne wolde nase ua3e, 1873
Ac lete,
And eke hem þat hym hebbeþ so, nota [*later*]
And alle hare bi3ete. 1876

(269)

and between the former and the parents of the baptized;

¶ And forþe, fader and moder 1877
þat hyne fleschlyche forþ wyseþ
Gostlyche for hym by-sebbe beþ
To ham þat hine baptiȝeþ; 1880
And heuen
þer-fore, þa3 hy ham wedded eft, .n.
Ne myt[e hy] so by-leuen. 1883

(270)

and is equally contracted

¶ And ase þe gossybrede dra3þ 1884
Ry3t to ous after crystnynge,

1857. *he* = *hy*, accus. fem. 1868. *.n.* = *nota*: this and the others are later.
1860. *By*, MS. *Sy*. 1873. *wolde* = *wolde he*. 1877. MS. *for* þe.

So gossibrede drazeþ eke
Ryzt after confermynge
By lawe,
þat so ne moze hy weddy nauzt,
Ne wolde hy nase y-uaze.

at confirmation.

1887

[leaf 177]

1890

(271)

¶ More godsibrede nys þer nauzt (69)
þane hys y-menezed here,
Godfader wedded godsones child
Fol wel, my leue fere; m.
No senne
Neþ man and wyf þat weddeþ ham,
Godfader þez he habbe enne.

1891

1894

1897

Other cases of spiritual affinity impeding marriage there are none.

(272)

¶ And zyf a man hebbeþ þy child,
And nauzt bye þyne wyfe,
þy wyf may weddy þane man
Wel after þyne lyue, m.
And libbe;
And in þat cas þou myzt weddy
To þyne wyfes gossibbe.

1898

1901

1904

A widow or widower may marry the godparent of their stepchild.

(273)

¶ And [þaz] þat lawe for-bede nauzt
þat man and wyf ymene
Toe-hebbe a child, zet scholdy nauzt
Honestete so zwene,
Ne wette
Schrewede tonge for te speke,
For sclaunder me schal lette.

1905

1908

1911

Common sponsorship of husband and wife, though not prohibited, is against propriety.

(274)

¶ þe sibbe mowe to-gadere nauzt
þe foerþe grees wyþ-inne;
Ne me ne scholde telle þe stok,
Ac after hym by-ginne
To telle;

1912

1915

Persons within the 4th degree of canonical consanguinity are incapable

1897. *he* = *hy*. 1905. *for-bede*, MS. *for-bode*.
1907. *scholdy* = *scholde hy*.
1914. *scholde*, MS. *schollc*.
1915. *Ac*, MS. *þat*.—*by-ginne*, MS. *bygenne*; see note.

of contracting marriage.

And ȝef oþer þe fifte of-takeþ,
To-gare moȝe hy dwelle. 1918

(275)

Copulation with a woman, whether in marriage or fornication, contracts affinity between them and their consanguines, and impedes marriage with them.

¶ ȝef þou myd word of þet hys novþe (70) 1919
Aryȝt bi-treuþest one—
Oþer þaȝ þet [þou] bi-treuþy hy nauȝt—
And hast flesches mone, 1922
By lawe
Alle here sybbe affinite
To þe for þan schel drawe. 1925

[leaf 177, bk.]

(276)

¶ And þet ine þe selue degre 1926
þat hy beþ here by-sybbe;
And ȝef þou weddest eny of ham,
In inceste scholle ȝe lybbe *nota bene [later]* 1929
An erþe,
ȝef hy ysibbe ine degres
Ryȝt wyþ-inne þe ferþe. 1932

(277)

¶ And so drawyþ hy affinite 1933
Wyþ alle þyne sibbe,
Ase þou of hire sibben draȝst
For þan, þaȝ hy ne libbe; 1936
Wat deþ hyȝt?
Ilyt deþ þe Inonynge ine flesch̄,
þeȝ non ne wyte ne se hyȝt. .n. 1939

(278)

Banns to be published at church on three several holy-days.

¶ And holy cherche y-hote heþ, 1940
Me schal maky þe cryes
At cherche oppe holy dayȝes þre
By-fore þe poeple þryes, 1943
To assaye,
To sech contrait ȝef me mey
Of destorber a-uaye. 1946

1917. *fifte*, MS. *fixte.*
1918. *To-gare* = *to-gadere.*—*moȝe*, MS. *more.*
1919. *of*, MS. *if.*—*vþe* in *novþe* in a later hand.
1934. *Wyþ*, MS. *Wyl.*
1937. *deþ*, MS. *doþ.*
1938. *Inonynge*, probably altered from *noþynge;* but see note.
1946. *Of*, MS. *Ef.*

(279)

¶ For, erþe þe banes [be] y-gred, (71) 1947
He þat þe treuþe makeþ
Farþ ase he þat great work by-gunþ,
And þanne conseil takeþ, 1950
And teyleþ;
Ac mani man þat so by-gunþ .n.
Wyþ grete harme fayleþ. 1953

(280)

¶ And þaȝ þe weddyng' were maked 1954 A marriage regularly solemnized may be dissolved if either party is impotent,
Ase hyt mytte by lawe,
ȝet hyt myȝte eft be ondo,
And eft al-so to-drawe. 1957
Wet wyse?
ȝef þer ne mey noþere kendelyche [leaf 178]
Do þe flesches seruyse. 1960

(281)

¶ þet hys, ȝef þat ere þe weddynge 1961 and the incapacity existed before the marriage
Folle þat ylke lette,
þat oþer were so ilet,
To do þe flesches dette .n. 1964
By kende;
For ȝef þat lettyng velle seþe,
Ne scholde hy nouȝt to-wende. 1967

(282)

¶ And þaȝ þet on bi-wichched be 1968
þanne hy to-gadere come,
þat hy ne myȝte don ryȝt nauȝt,
Ne a-sayde [hy] nase lome, .n. 1971 else they must wait three years before they can be separated.
And wolde:
ȝet þre ȝier hy abyde scholde,
To-do ere hi be scholde. 1974

(283)

¶ And þaȝ þat seruyse be foul, (72) 1975
ȝet hyt hys tokne of gode;

1947. *erþe* = O.E. *ǣr þan.*
1951. *y* in *teyleþ* hardly distinguishable from þ.
1959. *þer ne* over the line in a later hand; *noþere* altered from *neuere.* The original reading was probably—*ȝef me mey neuere kendelyche,* etc.

For hyȝt by-tokneþ þe takyng'
Of oure flesch and blode nota [*later*] 1978
Ine cryst[e]:

No generation is possible without fleshly lust.

No stren may non encressy
Wyþ-oute flesches loste. .n. 1981

(284)

Its gratification is a conjugal duty,

¶ And dette hyȝt hys in spousod, 1982
Wanne þe oþer hyȝt wolde;
For ȝyf hyt þoþer nolde do,

and may be exacted by the law.

Destrayned be he scholde .n. 1985
By rytte
To do hyt, ȝyf þat he may:
þe lawe heþ seche myȝte. 1988

(285)

¶ And þaȝ man habbe bysemer 1989
Of seche manere destresse,
Be hem wel syker, hyt hys ydo
For wel grete godnesse 1992
Of lyue;

[leaf 178, bk.]

For elles nolde þe laȝe nauȝt
Of suche þynge schryue. 1995

(286)

The threefold good in matrimony: 1. faith not to be broken through treacherous adultery;

¶ In spoushod beþ godnesse þre, 1996
Treuþe, streny[n]g', and signe.
Treuþe hys, þat þer no gile be
þourwe spousebreche maligne; 1999
Ac, broþer,
þat on may spousbreche by-come .n.
For de-faute of þet oþer. 2002

(287)

2. procreation of children not to be hindered by the refusal of one's body;

¶ þat oþer godnesse hys strenyng', (73) 2003
þer me may children wene;
Ac ȝyf þat on þoþren warneþ hys flesch,
Ne myȝt[e] hy naut strene: .n. 2006
On-nette

1980. Read *No stren ne may encressy non?* 1983. *wolde*, MS. *welde*.
1984. *hyt þoþer*, MS. *þyt oþer*. 1988. *seche* (such), MS. *þche*.
1994. þe added over the line by a later hand.
1997. A dot before *strenyg* and after it in MS.
2005. Dot before and after *flesch*.

þo scholde þat godnesse be
By-twene ham in lette. 2009

(288)

¶ þe þrydde godnesse hys sac*r*ament, 2010 3. sacrament, that is the sign of the union of Christ and Holy Church.
þat hijs þe holy signe
Of the ioynyng' of god self
And holye cherche digne, .n. 2013
þat avayleþ;
And ȝyf [þon] þoþren warnþ hys flesch,
þat sacrement hem fayleþ. 2016

(289)

¶ By þyse þre hy ꝑmoȝe iśe 2017
Wanne hy ine flesche seneȝeþ,
Wanne hy wyþ-oute þyse þre Sexual intercourse without these three is sinful.
Wyþ fleschlich mone me[n]geþ: .n. 2020
hare oþer,
þe more hy hyt doþ, þe wors hi beþ,
And god al-so þe loþer. 2023

(290)

¶ Ase ȝef hy hyȝt myȝte wel a-come 2024 But instead of being continent, they often entice each other,
To letten oþer wyle,
And lesse do hyt þane hy doþ,
Wyþ-oute oþeres peryl[e], .n. 2027
Ac blondeþ,
And—nys nō ned—wyþ foule handlyng' [leaf 179]
Oþer oþer afondeþ. 2030

(291)

¶ Ne hy ne wondeþ messedaȝ, (74) 2031 minding neither holy tide nor holy place,
Ne none holy tyde,
Ne holy stede, wyþ-oute peryl
þaȝ hy myȝte abyde; .n. 2034
Spy, felþe!
þer hy myȝte hyt do kendelyche, and delighting even in unnatural practices.
On-kende hys hare onselthe. 2037

2008. *þo*, MS. *sþo* (evidently meant for *so*), the *s* added by a later hand.
2009. *in lette*, MS. *inlette*.
2014. *avayleþ*: the original reading seems to have been *fayleþ*, which was corrected by a later hand to *abayleþ*, or, as I should read it, *avayleþ*. The metre requires *vayleþ*.
2021. MS. *hare oþer oþer*, the first *oþer* above the line in a later hand.
2022. *hy hyt*, MS. *þyt*; cf. 2024. 2029. *nō* above the line.

(292)

Entire abstinence, with good intention and by mutual consent,

¶ Hyt nys nauȝt aȝens sacrement 2038
Of god and holy cherche,
Þay hy nolde by goud purpos
Ine hare flesche werche, 2041
By-feld;

like Mary's and Joseph's, is not against the sacrament;

So ferde marye and ioseph, .n.
By assent þat clene hem held. 2044

(293)

¶ For þey hye wolde [by assent] 2045

nor contrary to any of the three goods of matrimony;

In flesch by-leue clene,
Ȝet aȝeyns treuþe nere hyt nouȝt,
Ne forþe aȝeyns strene. 2048
Hou scholde hyȝt
Aȝe gode purpos of strene [be], .n.
Bote oþer of ham wolde hyȝt? 2051

(294)

¶ Ne hyȝt nys aȝeyns sacrement 2052
By assent þaȝ hy be clene
In spousehoþ, ȝef hy louieþ hem,
And wel libbeþ imene; .n. 2055

witness Christ and the holy souls, that love each other in cleanness.

Wytnesse
Cryst and þys holy saulen eke,
Al louieþ hem ine clannesse. 2058

(295)

Both partners may by mutual consent enter into religion, and take a solemn vow of chastity.

¶ And ȝyf boþe beþ of god wylle, (75) 2059
And of assent at emne,
To take to religion .n.
And makye a vou solempne, 2062
Hy mytte

[leaf 179, bk.]

In chastyte for euere mo
Seruy oure drytte. 2065

2040. *þay* = *þaȝ*.—*d* in *goud* and *r* (above the line) in *purpos* in a later hand.
2041. *werche*, MS. *worche*.
2045. *þey* = *þaȝ*. The line is too short. I have added *by assent* (cp. ll. 2044, 2053), which yields the two wanting stress syllables.
2054. *louieþ*, MS. *leuies*.
2058. *louieþ*, the *u* altered to *w* by a later hand.
2062. *a* between *makye* and *vou* inserted by a later hand.

(296)

¶ And ȝef þat eyþer oþer may
Kendelyche serue,
Ne moȝen hy aȝeins wyl to-go,
Er þane oþer schal sterue ; .n.
No sauue,
Bote ȝef þat on for-houred be,
He may de-partyng haue.

(297)

¶ And ȝef hy so departed be,
Chastite he mote take,
So longe ase þoþrès lyf ylest
þat whas hys ryȝt[e] make ; .n.
Nyst gabbe,
ȝef he oþer þane hy for-lyþ,
Aȝen a schel hys habbe.

(298)

¶ þaȝ hy mysdede, ȝet, and he wyle,
Eft aȝeyn he may craue,
þaȝ þer such a departyngˢ be,
And hijs wyf aȝeyn haue,
And scholde ;
þaȝ hy wyþ-seyde hyt openlyche, .n.
And aȝeyn come nolde.

(299)

¶ Ac vnder-stondˢ for þet hordom (76)
þat makeþ þes to stryue,
þat eche hordom ne parteþ nauȝt
þe man al fram hys wyf[e]. .n.
Nou lestne :
ȝef þe oþer oþren so by-swykeþ,
No moȝe hy nouȝt oñuestne.

(300)

¶ Ne þaȝ a wyf by-gyled be
Of an oþer by wrake,
And weneþ wel to for-leye be .n.
Of hyre ryȝtte make ;
ȝet more,

2066 2069 2072 2073 2076 2079 2080 2083 2086 2087 2090 2093 2094 2097

But they may not separate against the will of either.

Adultery is the only cause for separation,

and the parties separated are bound to observe chastity during each other's life.

If the man fornicates, he is obliged to take his wife back again.

Repudiation is excluded :

1. if a wife is beguiled by another whom she thinks her husband ;

2070. *No sauue*, read *To saue* ? 2076. *whas* = *was*.
2090. *man*, MS. *mani* or *mam*.

[leaf 180]

2. if she is ravisht;

þaȝ hy be strengþe be for-leye,
Takþ he nauȝt houre lore. 2100

(301)

3. if one prostitutes the other;

¶ Ne ȝef þon þoþer profreþ 2101
Wyþ any oþer to beddy;

4. if one, supposing the other dead, has re-married.

Ne ȝef þon wenþ þis oþres deþ,
And he anoþer weddy: 2104
þaȝ come
þe make aȝen, ne schelde hy be .n.
To-do for hordome. 2107

(302)

If a partner be long absent on pilgrimage the other shall not re-marry

¶ Ac ȝet, nou ou*n*derstand for ham 2108
þat gooþ a pylgrymage:
On wēddeþ, þoþ*er* abyde schel
Wet oþer passeþ age .n. 2111
By kende,

till the absent one's death is proved.

Oþer wat þat þer be ꝓf hys deaþ
Ryȝt goꝺ and certayn mende. 2114

(303)

If a man voluntarily retains his wife after her adultery,

¶ And ȝyf [þe] man halt ase hys wyf (77) 2115
After þe gelt hys spouse,
þaȝ he by hyre ne ligge nouȝt, notabile [*later*]
Oþer halt hys ine hys house, 2118
In tome,

he cannot divorce her.

Ne schal hy nauȝt de-parted be
Fram hym for hordome. 2121

(304)

The sign of the sacrament is the plighting of troth in present terms.

¶ þe signe hys of þe sacrement 2122
þe treuþynge wel couþe,
Oþer cou*þ*e signe of þet asent,
Wyþ worde [of] þat hijs nouþe; .n. 2125
And dygne

2099. *be*, MS. *ben*. 2100. *he* = *hy*.
2101. *profreþ*, MS. *proofreþ*? for *proferеþ*?
2103. *Ne* crossed out; the abbreviation for *and* written in the margin; *e* written over the *o* in *þon*; *wenþ* altered to *welniþ* (the *l* inserted, the *i* written over the line): all by a later hand.
2104. *weddy* (subj.), MS. *weddeþ*.
2108. *ȝet*, MS. *het*.
2110. After *On* a letter erased; *e* over the *o* in *þoþer*, *þer* (*er* abbreviated) on erasure in a later hand. See note.
2123. *wel* on erasure. 2124. *couþe*, MS. *cōþey*.

þynges þer beþ her mo þan on,
Onder þys ylke signe. 2128 Of the things in it,

(305)

¶ Þet o þyng hys þet hol assent 2129 one is the full consent of both to bind themselves together for life;
By-tuixte man an wyf[e],
Wat byndi[n]g hys of þe spousehoþ, .n.
To helde to ende of lyf[e]; 2132
And, broþer,
þys ilke þyng a signe hys eke [leaf 180, bk.]
Of þyng to-forin an-oþer. 2135

(306)

¶ And þat þyng hys, as ich seyde her, 2136 the other is a sign of the union of Christ and Holy Church.
þo ich her-an gan werche,
þe hioly ioynyng of godself .n.
And of al holy cherche; 2139
In tome
Of spou[s]hoþ þys aueyement
Loukeþ 3ou for hordome. 2142

---

(307)

ÞO seynt Iohan in þe apokalips (78) 2143 St. John in the Apocalypse saw a book shut with 7 strong locks,
Se3 priuetes of heuene,
He se3 a bok was fast ischet
Wyþ strong[e] lokes seuene; 2146
A wonder!
Ne my3te hy no man ondo which no man could open.
Aboue in heuene and onder. 2149

(308)

¶ And þo þat seint iohan y-se3 þat, 2150
Wel sore he gan to wepe;
þo seyde an angel:—"wep þou nou3t, An angel said to him: 'Do not weep,
Ac take wel gode kepe: .n. 2153
þys sygne

2131. *byndig* for the most part on erasure, in a different hand.
2134. Dot after *þyng*.
2135. *to fo* in a later hand on erasure, only *rin* original, but the last stroke of the *n* half erased, and after it an erasure of one or two letters. Was the original reading perhaps *þer-inne*?
2137. *werche*, MS. *worche*. 2141. *aueye . .*, second *e* over line.
2142. *3ou* written in the margin.—*for*, read *fram*?
2144. *priuetes*, MS. *pruietes*, the *i*-stroke put in the wrong place.
2148. *my3te*, MS. *my3ty* (i. e. *my3te hy*), *hy* written in the margin, in another hand.

the Holy Lamb who has been slain is well worthy to loose the seals.'

þat holy lambe þat slaȝen hys
To ondo hyt hys wel dygne." 2156

(309)

This book is the mystery of the sacraments, shut up from all men,

¶ þys ylke bok þe mistyk ys 2157
Of þeso sacrementis,
þat were ischet fram alle men,
Wat god hymself out sent hys 2160
To tounne;
For, be þou syker, hy were in god, .n.
Er þan þe wordle by-gounne. 2163

(310)

¶ For ase he wyste wel [ynoȝ] 2164
We scholde be by-gyled,
So euer wyste he þat þe feend
Scholde aȝen be by-wyled 2167
þorȝ cryste;
[leaf 181] Ac he hyt hadde węl priue
For saternases lyste; 2170

(311)

till Jesus, the Holy Lamb slain for us, undid the quaint locks, and revealed the sacraments:

¶ Al what os com þet ilke lambe, (79) 2171
Ihesus, þat was y-slawe,
þat onne-schette þe queynte loken
þat spek of þe alde lawe, .n. 2174
And seuene
So kedde out þyse sacremens,
By-neþe and boue in heuene. 2177

(312)

Baptism, when Nicodemus came to Him by night;

¶ þe ferste loke oñleke ihesus, 2178
Ase he wel coude and myȝte,
þo nychodemus to hym come notabile [*later*]
At one tyme by nyȝte, .n. 2181
To lerny,
And he ondede hym cristendom:
No leng he nolde hyt derny. 2184

(313)

Confirmation, when

¶ þat lok [he] on-leak of confermyng 2185
þer hijs apostles leye

2164. *xcl* [*ynoȝ*], cf. p. 150, l. 586.

Slepynde, þo þat he ham bed
Aryse for to preye
Amonge,
þat hy ne uolle into fondyng',
Ac þat hye weren stronge.

(314)

¶ þe þrydde loke on-leke ihesus
þer he set atte sopere,
þo he sacrede hys flesch and blod,
Ase ich ʒou seyde hyt here,
So holde,
In fourme of bred and eke of wyn,
þat we hyt notye scholde.

(315)

¶ And þo peter in ore nyʒt
þryes hedde hyne for-sake,
And he by-held hyne þer a set,
Ryʒt atte-hys pynyng stake,
Nem kepe,
þer he on-leke penaunce loke,
þo peter gan to wepe.

(316)

¶ þe fyfte, þat hys Elyynge,
Cryst on-leke to oure wayne,
þo hand and fet and al hys lymes
I-persed were ine payne
One-helede,
For al þe sennes of oure lemes:
Anon so be we anelede.

(317)

¶ þe syxte on-leke swete ihesus,
Of ordre noþyng' orne,
þo he a-ueng for oure loue
þe croune of scharpe þornes;
Wel wyde

He bade the sleeping apostles pray, that they might not fall into temptation;

the Eucharist, at the Last Supper;

Penance, when Peter at the sight of His sufferings was moved to tears;

[leaf 181, bk.]

Unction, when His hands and feet were pierced, and all His limbs tortured

for the sins of our limbs;

Ordination, when He received the crown of thorns;

2187. *he* above the line in a later hand.
2195. *here* = *ere.* 2199. *ore*, O.E. *ā(n)re*, MS. *oʒe.*
2205. MS. *vor to*, *vor* over the line in a later hand.
2206. *fyfte*, MS. *fyʒte.* 2208. *fet* or *fot* in MS.?
2210. *One-helede*, unhealed; the *O* looks almost like *E* in MS.

Matrimony, when His side was wounded,

Ondede þe lok' of ryȝt spousyng'
þe wounde onder hys syde. 2219

(318)

out of which, as woman of the rib of man's right side, sprang Holy Church, God's spouse.

¶ For ase wymman com of þe ryb 2220
Of þe mannes ryȝt syde,
So holyche[rche], spouse of god,
Sprang' of þane wonden wyde ; nota [later] 2223
Nou leste
Hou þat was hed conseyl ine god
Sprounge hijs out at hys brest[e]. 2226

(319)

¶ Nou, lord, þat coudest maky open (81) 2227
þet no man coude ounschette,
And canste wel schetten þet hy[s] open,
þat none oþer can dette, .n. 2230

Lord, grant us Thy sacraments,

To hopye
So graunte ous þyne sacremens,
þat non errour ne (ous) a-scapye ; 2233

(320)

that we may have them ready at our need;

¶ And þat we hys mote aredy haue, 2234
Lord, her at oure nede,
þat no deueȝl ne a-combry ous,
Lord, þou hyȝt ham for-bede .n. 2237
Amonge ;

[leaf 182] and let us have our portion with Thee.

And for þe tokene þat we neme,
Lat ouse þy dole fonge. AMEN. 2240

Oretis pro anima domini Will*elm*i de Schorham, quond*am* vicar*ii* de chart, iuxta Ledes. Qui composuit istam compilation*em* de septem sacramentis.

2229. MS. *þet hy be open, be* over the line in a later hand.
2230. *can dette*, MS. *man derte.*
2233. MS. *ous* above the line in a later hand. See note.
2240. *holy* written in the margin by a later hand, and marked for insertion before *dole.*

II. Pater noster. Domine labia mea aperies, Etc'. (82)

[*on leaf* 182]

Þou opene myne lyppen, Lord, Ps. l. 17.
Let felþe of senne out-wende,
And my mouþe, wyþ wel god accord
Schel þyne worschypyng sende.

¶ Deus, in adiutorium meum intende!

[G]ode atende to my socour, [leaf 182, bk.]
Lord, hyȝe, and help me fyȝte. Ps. lxix. 2.
Glorye to þe fader and sone,
And to þe gost of myȝtte;
Ase hyt was ferst, and hijs, and schal
Euere more be wyþ ryȝtte.

[Hora matutina].

Uaderis wyt of heue[ne] an heȝ, [lf. 182, front]
Soþnesse of oure dryȝte,
God and man y-take was At Matin-tide Jesus was betrayed, forsaken by His disciples,
At matyn-tyde by nyȝte.
þe disciples þat were his,
Anone hy hyne for-soke;
I-seld to gywes, and by-traid, delivered to the Jews, and taken away to His passion.
To pyne hyne toke.

ADoramus te, *christe*, et benediscimus tibi, &c'.

¶ We þe honreþ, ihesu cryst, We honour Thee, Jesus Christ; for, through Thy cross and passion, Thou hast redeemed the world.
And blesseþ, ase þou os touȝtest;
For þourȝ þy crouche and passion
þys wordle þou for-bouȝtest.

2. *out-wende* in a later hand on erasure.
3. *g* in *god* half erased.
4. *yng sende* in a later hand on erasure.
5–10. In the MS., as well as in Wright's edition, these lines are inserted in the wrong place, between ll. 26 and 27.
9. *and schal* in MS. at the beginning of the next line.
13. *y-take*, *y* above the line. 18. Read *hy hyne*?

[leaf 182, bk.]

Oremus, **D**omine ihesu *christe*.

Jesus Christ, Son of God,

We þe byddeþ, ihesu cryst,
Godes sone alyue,

put Thy cross, pain, and passion, and Thy death betwixt us and judgment;

Sete crouche, pyne and passyoun,
And þy deþe þat hys ryue, 26

By-tuext ous and iugement, (83)
þat no fend ous ne schende,

Nou, ne wanne þe tyme comþe
þet we scholle hennes wende; 30

and give the living mercy and grace; the dead, help and rest; Holy Church, accord and peace; us, glory and eternal life!

And ȝyf þe lyues mylse and grace,
þe dede red and reste,

Holy cherche acord and pays,
Ous glorye and lyf þat beste; 34

þat leuest and regnest wyþ þe fader
þer neuer nys no pyne,

And also wyþ þe holy gost,
Euere wyþ-oute fyne. AmeN. 38

Ave maria gracia plena. domin*us* tecu*m*.
B*e*nedicta tu, &c'.

O sweet Lady, what was thy woe,

O Swete leuedy, wat þey was wo,
þo ihesus by-come morne,

when the drops of bloody sweat ran down from Jesus,

For drede þo þe blodes dropen
Of swote of hym doun orne! 42

And, leuedy, þe was wel wors,
þo þat þou seȝe in dede

[leaf 183] and thy dear Child was led forth like a a thief.

þy leue childe reulyche y-nome,
And ase a þef forþe lede. 46

And ase he þolede þet for ous,
Leuedy, wyþ-oute sake,

Defende ous, wanne we dede beþe,
þat noe fende ous ne take. 50

25. MS. *Sete on* (*on* over the line in a later hand) *crouche;* but cp. the Latin text.

26. Between this and the following line the verses 5–10 above are inserted in the MS.

31. *mylse*, MS. *mysse*.
32. MS. *red and and*.
39. *þey* = *þe*.
40. *morne*, MS. *inorne*.
46. *y* erased before *lede*.

¶ Pater noster. God, atente to my socour! Lord, hyȝe, etc. [D]Eus *in* adiutorium meum. [p. 79] Domine ad. ¶ Hora prima. (84)

AT prime, ihesus was iled — At Prime, Jesus was led
To-fore syre pylate, — before Pilate,
þar wytnesses false and fele — falsely accused,
By-lowen hyne for hate. 54

¶ In þane nekke hy hene smyte, — beaten,
Bonden hys honden of myȝtte, — bound,
By-spet hym þat swe[t]e semblant — and spit in the face.
þat heuene and erþe a-lyȝtte. 58

¶ ADoramus te *christe*. We þe honoureþ, &c'. *domine* ihesu *christe*. We þe biddeþ, ihesu cryst. Aue maria, &c'.

O swete leuedy, wat þe was wo — O sweet Lady, what was thy woe on the morrow of Good-Friday,
A gode fry-dayes morwe,
þo al þe nyȝt y-spende[d] was
In swete ihesues sorwe! 62

þou seȝe hyne hyder and þyder ycached, — when Jesus was chased from Pilate to Herod,
Fram pylate to herode;
So me bete hys bare flesch̄, — His bare flesh so beaten, that it all ran with blood!
þat hyȝt arne alle a blode. 66

And ase he þolede þat for ous,
Leuedy, wiþ-oute crye,
Scheld ous, wanne we deade beþ,
Fram alle feenden mestrye. 70

¶ PAter noster. DEus in adiutorium. God, atende to my socour! [p. 79] Crucifige, &c'. [Hora tertia.] [leaf 183, bk.]

CRucyfige! crucifige! — 'Crucify Him!' they cried at Undern.
Gredden hy at ondre;
A pourpre cloþ hi dede hym on, (85) — He was clothed with purple, in mockery;
A scorne an hym to wondre; 74
Hy to-stek hys swete hefed — His head pierced with a crown of thorns;
Wyþ one þornene coroune;

57. MS. *þat þat swe—e semblant*. The wanting *t* in *swete* is owing to a hole in the parchment used by the scribe.
59. Versicle. *honoureþ*, MS. *hounureþ*.—*domine*, MS. *d n̄e*, the small *d* being intended for the rubricator.
60. *morwe*, MS. *morþe* (or *in orþe*, as Wright).

and He bore His cross to Calvary.

Toe caluarye his crouche ha beer
Wel reuliche ouȝt of þe toune. 78

¶ V℣. Adoramus te. **U**e þe honoureþ, ihesu cryst, ut *supra* [p. 79]. **D***omi*ne ihesu *christe*. **W**e þe bydde þ, ihesu cryst [p. 80]. [**A**]ue mari*a*, &c'.

O sweet Lady, what was thy woe, when Jesus was doomed; when He, so ruefully beaten and bruised, was loaded with the heavy cross!

O swete leuedy, wat þe was wo,
þo þat me ihesus demde,
þo þat me oppone hys swete body
þe heuye crouche semde! 82
To bere hyt to caluary,
I-wys, hyt was wel wery;
For so to-bete and so to-boned,
Hyȝt was reweleche and drery. 86
And alse he þolede þat for ous,
Leuedy, a þysse wyse,
I-scheld ous, wanne we dede beþ,
From alle fendene Iewyse. 90

¶ **D**Eus in adiutori*um*. Gode, atende to my socour. [p. 79] **P***ater* noste*r*. **H***ora* sext*a*.

At the sixth hour Jesus was nailed on the cross, between two thieves.

On crouche y-nayled was ihesus
Atte sixȝte tyde;
Stronge þeues hengen hy
On eyþer half hys syde; 94

In His agony,

[leaf 184]

they stanched His thirst with gall.

Ine hys pyne hys stronge þerst
Stanchede hy wyþ ȝalle,
So þat godes holy lombe (86)
Of senne wesch ous alle. 98

¶ **A**Doramus te *christe*. **W**e þe honoureþ, ihesu cryst [p. 79]. Or*emus*. **D**omine ihesu *christe*. **W**e þe biddeþ ihesu cryst [p. 80]. **A**ue maria gra*tia* plen*a*.

O sweet Lady, what was thy woe when thy child was fastened to the hard tree with long nails!

O swete leuedy, wat þe was wo,
þo þy chyld was an-honge,
Itached to þe harde tre
Wyþ nayles gret and longe! 102

81. *hys—swete* separated in MS. by the hole in the parchment. So also *se—mde*, l. 82, which proves that the hole must have existed before the scribe wrote these lines.

94. *On* in MS. at the end of the preceding line.—*syde*, MS. *sede*.

þe gywes gradden : " com a-doun ! "
Hy neste wat y mende,
For þran ha þole[de] to be do
To deþ for man-kende..

The Jews cried :— 'Come down!' not knowing that He was suffering death for mankind.

And ase he henge, leuedy, four ous
A heye oppon þe helle,
Ischeld ous, wane we deade ben,
þat we ne hongy in helle. Amen.

¶ Pater noster. Deus in adiutorium. God, atende to my socour [p. 79]. Lord, hyȝe, &c'. Hora nona.

Atte none ihesu cryst
þane harde deaþ felde ;
Ha grade "hely" to hys fader,
þe soule he gan op-ȝelde.

At Noon, Jesus, crying 'Eli' to His father, yielded up the ghost.

A kniȝt wyþ one scharpe spere
Stang hyne iþe ryȝt syde ;
þerþe schok, þe sonne dym
By-come in þare tyde.

A knight pierced His right side. The earth shook, the sun became dim.

¶ Adoramus te. We þe honoureþ, ihesu cryst [p. 79]. Domine ihesu *christe*. We þe byddeþ, ihesu cryst [p. 80]. Aue maria gracia plena, &c'. (87)

O swete leuedy, wat þe was wo,
þo ihesus deyde on rode !
þe crouche, and þe ground onder hym,
By-bled was myd his blode.

O sweet Lady, what was thy woe, when Jesus died on the cross, [leaf 184, bk.] stained with His blood!

þat swerde persed þyne saule þo,
And so hyt dede wel ofter ;
þat was þy sorwe for þy child :
Deþe adde be wel softer.

The sword pierced thy soul : that was the sorrow for thy child : death would have been easier.

And ase he þoled þane deþ,
Leuedy, for oure mende,
Schulde ous, wanne we dede beþ,
Fram deþ wyþ-outen ende. Amen.

104. *y* = *hy*.
108. *helle*, MS. *hulle*.
118. *by-come* in MS. at the end of the preceding line.

¶ Pater noster. Deus in adiutorium. God, attende to my socour. Lorde hiȝe, &c'. [p. 79] De cruce deponitur. hora, etc. [Hora vespertina.]

At Evensong Jesus was taken from the cross.

Of þe crouche he was do
At auesanges oure;
þe strengþe lotede ine god
Of oure sauueoure. 134

Such a death underwent He, the medicine of life!

Suche a deaþ a vnder-ȝede,
Of lyf þe medicine;
Alas, hi was y-leyd adoun,
þe croune of blisse, in pyne. 138

¶ Adoramus te. We þe honoureþ, ihesu crist [p. 79]. domine ihesu *christe*. We þe biddeþ, ihesu cryst [p. 80]. Aue maria gratia plena. (88)

O sweet Lady, what was thy woe, when Christ was taken from the cross.

O swete leuedy, wat þe was wo,
þo cryst was do of rode!
For as a mesel þer he lay,
A-stouned, in spote and blode. 142

They could not forbear weeping, who saw thee weep, and blood-stained with often embracing Him.

For-bere wepyng ne myȝt hy
þat seȝe al hou þou weptyst;
Al hy þe seȝe of hym blody,
So ofte þou hine by-cleptyst. 146

[leaf 185]

And ase he þolede þe fylþe
For felþe of oure sennes,
Helpe ous, leuedy, we clene be,
Wanne we scholle wende hennes. AmeN.

¶ Pater noster, &c'. Deus [in] adiutorium. God, attende to my socour, &c'. Lord hiȝe, &c'. [p. 79] Hora complettorij.

At Compline Christ's noble corpse was carried to the burial,

At complyn hyt was y-bore
To þe beryynge,
þat noble corps of ihesu cryst,
Hope of liues comynge. 154

132. *auesanges*, read *euesanges*? = 'hora vespertina.'
133. Between *strengþe* and *lotede* there is in the MS. a mark of insertion, and in the right margin, after *god*, *lefte* is written by a later hand.
135. *deaþ*, *a* written over *e*.

Wel richeleche hit was anoynt,
Folfeld hys holy boke;
Ich bydde, lord, þy passioun
In myne mende loke. 158

richly, anointed and so the scriptures were fulfilled.

¶ **A**doramus te. **W**e þe honoureþ, ihesu crist [p. 79]. **D***omi*ne ihesu *christe*. **W**e byddeþ, ihesu cryst [p. 80]. **A**ue maria, gracia plena, &c'.

O swete leuedy, wat þe was wo,
And drery was þy mone, (89)
þo þou seiȝe þy lefe sone
Ibered vnder þe stone! 162

O sweet Lady, what was thy woe, when thou sawest thy dear son buried under the stone!

þat þou wystest þourȝ þy fey
Aryse þat he scholde,
A drery fay hyt was to þe
þat he lay vnder molde. 166

Though thou knewest that He should arise, it was a dreary faith, when He lay under the ground.

And ase he was four ous y-bered,
And aros þourwe hys myȝtte,
Help ous, leuedy, a domes day,
þat we aryse mytte brytte. Amen. 170

¶ þyse oures of þe canoune,
Lord, meneȝe ich þe wel fayre,
Wyþ wel greȝt deuocioun,
A reyson de-bonayre. 174

These canonical hours, Lord, I commemorate [leaf 185, bk.] with great devotion.

And ase þou þoledest, lor[d], for me
Ope caluaryes doune,
So, acordaunt to þy trauayl,
Lord, graunte me þy coroune. AmeN.

And as Thou sufferedst for me,
so grant me Thy crown.

163. *þat*, read *þaȝ*?—*fey*, MS. *feyþ*, þ added by a later hand.
165. *fay*, MS. *fayþ*, þ in a later hand on erasure.
170. In the right margin a later hand has added *þe leuedy*.

(III.) De decem preceptis. (90)

(1)

The man who keeps God's commandments, and not only before men,

¶ þE man þat godes hestes halt,
And þat myd gode wylle,
And nauȝt one by-fore men,
Ac boþe loud and stylle,
Meche hys þe mede þat hym worþe,
By so þat he na-drylle;
ȝef he hys brekeþ, and so by-leefþ,
Hys sauyle schal he spylle.

great shall be his reward.

(2)

If thou keepest them, God says He will be foe to thy foes, and friend to thy friends.

¶ ȝef þou hys halst, man, god þe seiþe
Ha wole be þe so kende,
He wole be fo to þyne fon,
And frend to þyne frende;
Hye þe mysdoþ, ham wyle mysdo,
And haue þys in þyne mende:
Hys angel schal to-for þe go
To wyte þe fram þe fende.

(3)

Thy sustenance thou shalt have, though no delicacy in life.

¶ þyne sustenaunce þou schel[t] haue,
Þyȝ nauȝt a lyue delyce,
Ac mete and cloþes renableliche,
And lyf ine herte blysce.
Þaȝ folk þe heelde a nice man,
Þer-fore nert þou nauȝt nyce;
[leaf 186] I-likned worþ þy gode loos
So swete so þe spyce.

7. *by-leefþ*, MS. *by loefþ*?
8. *sauyle*, MS. *sauylle*, first *l* underdotted.
13. *Hye*, read *Hwo*?
21. MS. *anice*.

(4)

¶ ȝef þe þat art a crystene man
Wel hy healde by-falleþ,
Syker þou myȝt be of þat lond
þar melke and hony walleþ;
þat hys þe blysse of heuene a-boue, (91)
þar holy soulen stalleþ
Ine glorye þer none ende nys,
Ne none swetnesse a-ppalleþ.

Thou mayst be sure of the land where milk and honey flow: that is, the bliss of heaven.

(5)

¶ To wyte þanne wat god haȝt
Is eche man wel ẏ-halde;
þrof ich may telle ase ich wot,
Ase oþer men me tealde,
And ase hyt hys in holye boke
I-wryten ine many a felde:
Lestneþ to mey, par charyte,
Boþe ȝonge and ealde.

Each man is bound to know what God commands; therefore I will tell you.

(6)

¶ O þyng hyt hys, al þat god hat,
Bote a two he hyȝt dyȝte,
And þat hys loue, man, syker þou be,
To louye wyþ þy myȝte.
þou ert y-helde, man, þer-to
By skele and eke by ryȝtte;
þou þenke her-on, par charyte,
By dayes and eke by nyȝtte.

One thing it is,

and that is love.

(7)

¶ þys loue god heþ y-diȝt a tuo
Amang hijs hestes alle.
þe ferste hys, for to louye god,
By-falle what so falle;
Seþþe to louye alle men,
So broþren scholde ine halle,
Wyþ-outen byternesse of mode,
þat hijs þare saule galle.

This love is divided into

1. love of God;

[leaf 186, bk.]

2. love of all men.

39. *mey* = *me*.

40. *ealde*, the *a* altered by a later hand from *o*, which was written on erasure; an *e* before it is still clearly distinguishable.

44. *myȝte*, MS. *myȝt*, with a flourish to the *t*.

(8)

He who keeps these two command-ments of Charity ful-fils all the law of God, and sayings of the pro-phets.

¶ þe man þat healdeþ þys[e] two,
Of charyte þe heastes,
Al he folue[l]þ þe lawe of gode, (92)
And *pro*phetene gestes.
Ac lasse loue þer hys wyþ men
þane be wyþ wylde bestes:
þat doþ þat manye y-schodred ben
Fram heuene-ryche festes.

(9)

God has given ten com-mandments. He wrot them with His own finger upon two tablets of stone, and handed them to Moses.

¶ Ten hestes haueþ y-hote god,
Ase holy wryt ous tealde;
Ope two tablettes of ston
Wyþ hys finger bealde
He hys wrot, Moyses by-tok',
Wylom by dazes ealde,
To wyse man hou [he] schal wel
þese ten hestès healde.

(10)

¶ In ston ich wot þat he hys wrot,
In tokne of sykernesse,
þat wo þat wole ysaued be,
þe more and eke þe lesse,
By-haueþ þat he healde hy
Wyþ al hys bysynysse.
Allas! feawe þencheþ þer-on
I[n hare] wykkednesse.

(11)

One table con-tained three of these ten command-ments, [leaf 187] which relate to love of God; the seven relate to love of man,

¶ þet o table hedde þry
Of þyse hestes tene;
þe þri longeþ to loue of gode,
Ase hyȝt schel wel be sene.
þe seuen longet to loue of man,
þat none scholde wene

63. *y-schodred*, *r* written over *e*; see note.
69. Kölbing supplies *and* before *Moyses*.
71. [*he*] supplied by Kölbing.
73. *wot*, small *r* written over *o* in MS.
75. *wo* = *who*, MS. *we*, originally *wey*, the *y* afterwards erased.
80. *I*[*n hare*], MS. *I a*; between them there is a blank covering some five or six letters.
86. *none*, read *non ne*?

Ine þoþer table sete þo,
To-gadere and al y-mene. 88 and should not be put with the others.

(12)

¶ Honury þou schelt enne god, (93) Thou shalt honour one God;
Hym one to by-knowe;
Take nauȝt hys name in ydelschepe, take not His name in vain;
Wyþ ydel wynde to blowe; 92
Halȝe þou þe masseday, hallow the mass-day:
Ase he comþe in þe rewe:
In þese þre schewyþ þe loue of god, in these three, the love of God shows itself.
Were hyt hys to sewe. 96

(13)

¶ Worschipe þy fader and moder eke; Honour thy father and mother; deprive no man of his life; give not thyself to lechery;
Ne bryng' no man of lyue;
Do þe to none lecherye,
þaȝ þe fondyngge dryue; 100
Wytnesse uals ne bere þou non; bear no false witness; love not theft;
Of þefþe þou ne schryue;
Coueyte none mannes wyf, covet no man's wife, nor anything that is his.
Ne nauȝt of hys forstryue. 104

(14)

¶ þys beþe þe seuene þat loue of man These seven show what love of Man ought to be.
Schewe[þ] what hyȝt be scholde;
ȝef eny man fayleþ eny of þys,
Nys hyȝt bote an on-holde. 108
Ac al to fewe louyeþ ham,
And wylleþ þat oþer wolde;
Alas! wat schal be hare red
Wanne hy beþ vnder molde? 112

(15)

¶ Ac many man desceyued hys, [leaf 187, bk.] But many a man fancies that he keeps the commandments; or—thinking it but a trifling sin—is not afraid of breaking them.
And weneþ þat he hys helde;
And weyneþ þat he be out of peryl,
Oþer ine senne so schealde, 116
þat hym ne douteþ of no breche
Of godes hestes healde;

95. *schewyþ . . god:* MS. þe *loue of god schewy hit: hit,* as well as *to* in l. 96, above the line in a later hand. But see note.

Ac he not nefer wat hy beeþ, (94)
Ne neuer hy ne tealde.

(16)

The Book of Wisdom says every man should know the commandments, often rehearse them,

¶ I-wryte hyt hys, ich telle hyȝt þe,
Ine þe boke of wysdome,
þat eche man scholde conne hy,
And rekeny wel y-lome;
And þat hy nere nauȝt for-ȝete,
Wane oþere þouȝtes come,

and even tie them to his fingers.

Tys fyngres scolde man bynde hy
For doute of harde dome.

(17)

For man's ten fingers and toes are symbols of the ten commandments.

¶ For mannes honden and hys fet
Beret tokene wel gode
Of alle þe tenne comaundemens:
þat, man, þyt onder-stoude!
Ten fyngres and ten þine tone,
Of flesche and bon and blode,
Tokneþ þat þyne workes ne be,
Aȝeyns þe hestes, for-broude.

(18)

Yet some man can speak them to perfection; but in his deeds he fares as though he knew nothing of them.

¶ ȝet somman hijs þat passioun-lyche
Can telle hy myd þe beste,
Ac ine hys dedes uares he
Ase he nauȝt of hem neste;
And ȝet hym þingþ þat he deþ wel,
And for to come to reste;

[leaf 188]

Ac al desceyued schel he be,
Wanne comeþ þe grete enqueste.

(19)

It is not enough to speak them;

¶ Here-fore nys hyȝt nauȝt y-nouȝ
To telle hy uor to conne:

we must also act up to them.

And telle and werche wel þer-by,
þanne hys hyȝt alle y-wonne.

127. *Tys* = *to* [*le*] *hys;* cp. p. 33, l. 915; also *þyt*, l. 132 = *þou* [*þe*] *hyt*.
132. *onder-stoude*, *ou* written for *ō*; so also in *for-broude*, l. 136.
137. *passioun-lyche*, read *passing-lyche*?
146. MS. *ne* (over the line in a later hand) *uor to conne*.

For wel to conne, and nauȝ[t] to don, (95)
Nys naþer rawe ne y-sponne;
Lytel hijs worþ, bote hyt endy wel,
þyng' þat hijs wel by-gonne. 152

(20)

¶ þey hyt be wel lyttelyche ysed,
þe ferste heste a rowe,
For to honoury anne god,
Hym one to by-knowe, 156
þenche þou most wel bysyly,
And þy wyȝt þran by-stowe,
And bydde hym, þat þou hyt mote do,
Wel myldeleche a knowe. 160

Though it is very easy to say 'Honour one God,' thou must humbly pray Him on thy knees to be able to do it.

(21)

¶ For þou ne myȝt hytte nefere do,
Man, wel wyþ-oute grace:
So heþ þys wordle bounde þe
Wyþ here lykynges lace. 164
þer-fore þe by-houeþ godes helpe,
þat he hyt wolde arace,
So þat þou ne teldest no worþ
Of [here] blandynge face. 168

For thou canst never do it without grace: so has the World ensnared thee with her pleasures.

(22)

¶ For ȝyf þy wyl reio[ye]þ more
In enyes kennes þynges,
Be hyȝt þy childe, oþer þy best,
Land, brouches, oþer rynges, 172
Oþer aȝt elles, wat so hyt be,
Bote god þat hys kynge of kynges,
þou ne a-nourest god aryȝt,
Ac dest is onderlynges. 176

If thou rejoicest more in things of any kind, whatever they be, than [leaf 188, bk.] in God, thou dost not honour Him, but His subjects.

149. *to don*, MS. *no don*.
151. *dy* in *endy* on erasure; *wel* in MS. at the beginning of the next line, with a dot after it.
153. *lyttelyche* for *lyȝtelyche*.
164. *lace*, MS. *lause*, *u* and *s* on erasure in a later hand.
169. *reioyeþ*, MS. *re i oþ*. 171. *þy* (Kölbing), MS. *þe*.
172. *rynges*, MS. *ryngeþ*.
174. MS. *Bote ync god*, *ync* added by a later hand above the line.—*heuene* (underdotted) after *of*.
175. In the margin, above *aryȝt*, a later hand has written *naȝt*, to be inserted after *anourest*.

(23)

Believe in no witchcraft,

¶ By-lef þou in no wychecraft,
Ne ine none teliinge,

nor even in images,

Ne forþe inne none ymage self, (96)
þaȝ þat be great botninge; 180

but perform thy worship as Holy Church teaches thee.

Bote as al holy cherche þe tek[þ]
þou make þyne worþynge,
For gode nele nauȝt þat þou hyt do,
Bote by þere wyssynge. 184

(24)

Examine thy own thought,

¶ þanne asay þyn oȝe þoȝt
By þysser ylke speche,
And ȝyf þou annourest god aryȝt,
þyne inwit wyle þe teche; 188

and if thou dost not honour God rightly, amend.

And ȝyf þou fynst þat þou ne dest,
Amende, ich þe by-seche:
þou ert a sot, and myȝt do bet,
And so siȝst yn þe smeche. 192

(25)

The second commandment shows man's default in swearing idly every day.

¶ þat oþer heste apertelyche
Schewed mannes de-faute,
Wanne he alday swereþ ydelleche
In kebbyng' and in caute. 196

The swearer shall have much to answer for hereafter

Mechel hys þat he makeþ hym
Her-efterward to touty,
Wenne he schal hys a-countes ȝyue
Of ech idel sente. 200

(26)

at the hour of accounts,

¶ þenne ne couþe ich nanne red
Of þylke a-countes oure,

[leaf 189] unless the mercy of God, our auditor, forgive him his arrears.

Nere þe milse of god self,
Oure alder auditour[e], 204
þat wolle þe arerages for-ȝeue,
ȝef hyt hys to hys honoure;
Ac cesse, man, of þy ydelscheþ,
Oþer ich wole out wel soure. 208

194. *schewed* = *schewеþ*. 196–200. See note.
203. After *milse*, a later hand has added above the line *& merci*.

(27)

¶ Þe þrydde heste aper*t*elyche (97)
Scheweþ þy wykked rote,
Wanne þou [ne] halst þy masseday,
As god hyt haþ y-hote, 212
Ac werkest, oþer werky dest,
Werkes þat beþ to note:
Þe wykkede ensaumple þat þou ȝefst
Þou a-beyst, ich þe by-hote. 216

The third commandment shows thy wicked habit in not keeping the mass-day,

but working, or causing work to be done for thee,

(28)

¶ And þaȝ þou ne werche nauȝt,
Ac gest to þyne gl̓outynge,
Oþer in eny oþer folke
In pleye of þrętynge, 220
Þou halst wel wors þane masseday
Þane man myd hys workynge;
Þare-fore do þe al y-holliche
Þat day to holy þynge. 224

though, by gluttonous feasting in private, or public merry-making,

thou keepest the mass-day even worse than a man does with his working.

(29)

¶ Þe ferþe heste scheweþ þe
Þat þye senne schal sle þe,
ȝyf þou rewardest þyne eldrynges nauȝt
A lyue and eke a deþe, 228
Þat were wel besy to brynge þe forþe,
As hy myȝten onneþe;
ȝyf þou hy gnaȝst and flagȝst ek',
Ryȝt hys þat fendes flea þe. 232

The fourth commandment shows that thy sin shall slay thee, if thou dost not reward thy parents.

(30)

¶ Nauȝt nys þys heste y-hote of god
For suche eldren al-lone,
Ac hys of mannes eldren eke
As he teȝt atte font-stone, 236

[leaf 189, bk.]
This applies also to our spiritual parent,

210. *þy*, MS. *wyþ*.
213. *werky*, *y* altered from *e*.
217. *þaȝ* (Kölbing), MS. *þat*; we may as well read [*þaȝ*] *þat*.
218. *þyne* (suggested by Kölbing), MS. *pyne;* but see note.
219, 220. See note. 223. *do* (Kölbing), MS. *to*.
225. *ferþe*, MS. *feste* or *fefte*.
226. *sle þe*, MS. *sleþe*.
230. *onneþe*, MS. *onnyþe*.
232. *flea þe*, MS. *fleaþe*.

Holy Church.

Þer holy cherche þy moder hys
In fader cristes mone;
ȝef þou ert on-boxom to hyre, (98)
Grace of God ne worþe þe none.

(31)

The fifth commandment shows not to kill, or speak evil of, or harm, or foully twit any one.

¶ Þe fyfte heste scheweþ þe
Þat þou ne schalt nauȝt smyte,
Ne nauȝt ne mys-segge ne mys-do,
Ne nauȝt foulleche at-wyte.
For ofte þe mannes sleȝte aryst,
Were man hyȝt weneþ wel lyte;
And he þat spilleþ mannes lyf,
Veniounse hyt schel a[c]wyte.

(32)

He, too, is a manslayer,

¶ And ȝef þer hys mansleȝþe pur,
As ous telleþ holy boke,

who suffers any one to die of want;

ȝyf eny man for de-faute deyþ,
And eny hym for-soke
To helpe hym of þat he may,
Hys lyf to saue and loke:
Her dere ȝer acuseþ fele
Þat god and orþe touke.

(33)

and—as St. John reminds us—so is he that hates any man.

¶ And ȝet seint iohan þe-wangelyst
Al into mende draȝeþ,
He þat hatyeþ eny man,
He seche þat he hym slaȝe.
Manye suche manslesȝþen beþ,
Þat al day men for-gnaȝeþ,

[leaf 190]

& Sweche beþ in helle depe,
Þat deuelen al to-draweþ.

238. MS. *And fader in cristes mone;* see note.
244. *foulleche*, MS. *foules hc.*
246. *lyte*, MS. *lytel.*
248. *a*[c]*wyte* (Kölbing).
249. *ȝef*, read *ȝet*?—*manslesȝþe*, MS. *sleȝ þe.*
260. See note.
261. *manslesȝþen:* MS. *-sleȝ þen.*
263. *w* in *Sweche* over the line, in the original hand-writing, it seems.

(34)

¶ Þe sixte heste scheweþ wel
  Þe soþe to al mankenne,
Þe dede ydo in lechery
  Hys ryȝt a dedleche senne;
And elles nere hyȝt nauȝt for-bode (99)
  amange þe hestes tenne:
Þe þat seggeþ hyt nys nauȝt so,
  hare wyȝt hys al to þenne.

The sixth commandment shows that the deed done in lechery is a deadly sin.

(35)

¶ Her hys for-bode glotenye,
  So ich þe by-hote;
For hyt norysseþ lecherye,
  Ase fer, þe brondes hote.
And þaȝ þer be alone lomprynge
  In lecheryes rote,
Al hyt destrueþ charyte,
  Wyþ wrake and wyþ þrete.

Here is also forbidden gluttony; for it nourishes lechery as hot brands nourish fire.

(36)

¶ Þe seuende heste schewed wel
  Man schal be true in dede,
þat no man abbe of þe oþeres naut
  þorȝ þefte wycke rede;
For al hys þefte þat man teȝt
  Myd wyl of wynnynghede
Aȝens þe ryȝt oȝeres wyl,
  So lawe y-wryte hyt sede.

The seventh commandment shows that man shall be honest; that he shall not have by theft anything belonging to another.

(37)

¶ þanne hys hyt a þef, wo-so hyt be,
  þat manne god so takeþ,
Be hyȝt by gyle oþer mestry,
  Oþer wordes þat he crakeþ.
In londe suche his many a þef
  þat y-now hym makeþ;

Whoever appropriates to himself other men's good, either by guile, or force, or cajoling [leaf 190, bk.] words, is a thief.

269. *for-bode* begins next line in MS.
271. *so* in MS. transposed to the following line.
275. *hyt*, MS. *ich*. After *lecherye* an underdotted *a* is written in MS.
283. *þrete*? distinctly so in MS. 285. *abbe*, read *nabbe*? (Kölbing).
286. *wynnynghede*? MS. *wynynghede*.

He wenþ by chere of iugement,
Ac helle after hym wakeþ.

(38)

The eighth commandment forbids false witness; and that is,

¶ Þe eȝtende heste þe for-bed
þe false wytnessynge;
And þat hys, man, syker þou be,
all manner of falsehood, to do man harm in body or soul.

Alle manere lesynge
To hermy in [hys] body man,
Oþer in hys oþer þynge,
Oþer in hys saule, and þat hys worst,
In peryl for to brynge.

(39)

All lying is sin; only lying for a good purpose is not quite a deadly sin.

¶ Al hyt hys senne þat me leȝþ,
Bote þat men leȝþ for gode
Ryȝt deadlyche senne nys þat nauȝt,
For myldenesse of mode.
Ac elles, man, al þat þou legst
Is deaþlich and for-brode;
Þo þet hyȝt useþ, ich wot hy beþ
Vn-wyser þane þe wode.

(40)

¶ Alas! onneþe eny man
þat þyse heste(s) healde;
Alle hy beþ y-torned to lesynge,
þes ȝonge and eke þes ealde.
Þer-to hys mentenaunce great,
þat makeþ hy wel bealde:
Do ȝe nauȝt so, par charyte,
Ac ȝoure tongen ȝe wealde.

(41)

The ninth commandment forbids the will to [leaf 191] do lechery, and especially adultery.

¶ Þe neȝende heste þe for-bed
þat wyl to lecherye,
And to spousbreche nameleche,
þat so meche hys to glye.
Þanne nys hyt nauȝt one dea[d]lyche
Swych dede to complye,

295. *chere*, read *schere* (*skere*)? See p. 105, l. 183.
303. Kölbing suggests leaving out *in*. 316. *ealde*, MS. *olde*.

Ac ys þat uoule wyl al so
To swyche fylenye.

(42)

¶ Þe teþe heste þe fo[r]-bet (101)
Wyl tou oþer manne þynge,
For þat desturbet charyte,
In onde man to brynge.
Defendeþ ȝou for godes loue
Fram alle wykked wyllynge;
For suche wyl hys for dede iset
In godes knelechynge.

The tenth commandment forbids coveting other men's things.

Refrain from all wicked desires; for will stands for deed in God's view.

(43)

¶ Nou ich ȝou bydde for þe blode
þat ihesus blede on þe rode,
þat in te herte takeþ þys two
To ȝoure soule fode;
And fo[l]ȝeþ nauȝt in þys wordle
Þe uyle commune floude
þat fleuþ in-to þe fendes mouþe;
And so seiþe iop þe gode AmeN.

For the sake of Jesus' blood, take the commandments to heart.

330. *tou* = *to*. 339. Omit *two*?

IV. [De septem mortalibus peccatis.] (102)

(1)

Sin makes many a one thrall that ought to be free;

Senne makeþ many þral,
þat scholde be wel fry;
And senne makeþ many fal,
þat he ne mote iþy.

(2)

sin brings man down,

Senne bryngeþ man a-doun,
þat scholde sitte a deys;

and disturbs God's peace. [leaf 191, bk.]

Senne makeþ storbylo[u]n,
þar scholde be godes peys.

(3)

Sin makes a man beweep what he once laughed at;

Senne makeþ by-wepe
þat somman er by-loȝ;
Senne bryngeþ wel depe
þat hym wel hyȝe droȝ.

(4)

sin is sweet and pleasant in the committing,

Senne hys swete and lykeþ,
Wanne a man hi deþ;

and tastes sour when avenged.

And al so soure hy brykeþ,
Wanne he ueniaunce y-seþ.

(5)

Sin makes ever new shame though it be forgotten;

Senne makeþ nywe schame,
þaȝ hy for-ȝete be;
And senne bryngeþ men in grame,
þar er was game and gle.

(6)

it makes all the misery on earth,

And senne makeþ al þe who
þat man an erþe heþ,

8. *peys*, MS. *peays*, the *a* inserted (and the *s* added) by a later hand.
13. Between *hys* and *swete* some letters erased.
20. *and gle* later hand.
21. *who* = *wo*; same spelling, ll. 29, 46, etc.
22. *heþ*, MS. *haþ*.

And brynge þ mannes saule also
  In helles uoule bre þ.

(7)

And þey man be fram helle y-wared
  þour3 repentaunce here,
3et ne may nau3t some man be spared
  Fram purgatories fere,

(8)

þat he ne schel soffry þer hys who, (103)
  Ase he hijs here ateynt;
And her nys fer namore þer-to
  þanne hys fer dereynt.

(9)

Ac purgatorie and helle,
  Hy be þ so lyte by-leued,
þat, what so meuere telle,
  [Men] be þ prof al adeued.

(10)

Hem wolde douty more
  A lytel pyne her,
þane ham wolde al þat sore
  And on-ysely fer.

(11)

Ac hwo se3 euer eny
  þat hedde of senne glye,
For pond oþer for peny
  þat he ne changede hys blye,

(12)

Wyþ schame and eke wyþ schounde,
  Wyþ sor3e and eke wyþ who?

and brings man's soul into hell.

And though repentance may save him from hell, he will not be spared purgatory.

But men do not mind either,

and are more afraid of a [leaf 192] little pain here, than of all that tormenting fire.

But who ever had real delight from sin?

25. *y-ward*, MS. *y-wered*.
30. *ateynt*, MS. *atenkt*.
32. *dereynt*. In the MS. the second *e* is written close to the long-tailed *r*, and a stroke drawn through the tail of the *r*, such as generally occurs in the letter *p*; so that the word intended by the scribe may really have been *depeynt*. See note.
34. *Hy be þ* in MS. at the end of the preceding line.
35. *what so mẽ men telle þ*, *men* (above the line), and the þ in *telle þ* in a later hand.
41. *eny* later hand.
43. *pony*, MS. *peyne*.

And þat was ked in londe
By some nauȝt fern ago. 48

(13)

Either experience the torment after death,

þanne ich may wyssy ase ich can,
Mi self þaȝ ich be spreþ,
þat, bote þou wylle wondy, man,
þy pyne after þy deþ, 52

(14)

or taste the sorrow following sin, so that only purgatory may fall to thee.

Wonde þe sorȝe þat hys her
Folȝende after þy queed;
And ȝet þe tyt þe lasse fer,
Whanne þe falþ to be dead. 56

(15)

When tempted to sin,

Whanne þou scholdest seneȝy,
By-þenche, leue frend,
And þaȝ þy flesch þe meneȝy, (104)
þe wordle oþer þe fend, 60

(16)

consider how short is the delight, and how great the shame, and how thou wrathest the King of Heaven.

By-þenche hou schort hys þe lykynge,
And hou þe schame hys stronge,
And hou þou wreþest þane kyng
Of heuene wyþ þy wrong. 64

(17)

Lay folk need detailed [leaf 192, bk.] instruction

þiȝ man moȝe þorȝ hys resoun
Ywyte wanne he mys-deþ,
ȝet þer by-houeþ greȝt sarmoun
To hame þat lewed beþe. 68

(18)

how sin comes about.

For feawe of ham conne þe skele
Hou senne a-boute comeþ;
And þat a-combreþ swyþe fele
þat none kepe nomeþ. 72

50. *Mi self*, MS. *I Mi self*, *Mi* (in a different hand) inserted between *I* and *self*.
51. *wondy*, 53. *Wonde*, read *uondy*, *Uonde*?
52. *þy pyne*, read *þe pyne*? 57. *eneȝy* in lighter ink.
58. *By-þenche*, read *By-þench þe*?
63. *wreþest*, the *r* written over the *e*.
64. *wh* (underdotted) after *heuene* in MS.
65. *moȝe*, MS. *moȝo*. After *þorȝ*, *resoun* is written, but has been crossed out and underdotted.

(19)

Þer-fore þys tale ryme̓þ — This ryme is to open men's eyes.
Hou men in senne be̓þ,
And hou senne by-lyme̓þ
Man þat to senne hym de̓þ.

(20)

Þer-fore neme ȝe kepe
Al hou þe senne syt,
Þat ȝe ne falle to depe
For wane of ȝoure wyt.

(21)

Nou lyst hou̓ man hys bounde — Man is strongly bound with sin, and bears an envenomed death-wound upon him.
Wyþ senne swyþe stronge,
And hou he bere̓þ dea̓þ-wounde,
And fenym þare a-monge.

(22)

Þe wonde swel̓þ an ake̓þ,
So do̓þ þe naddre steng',
And gret and gretter make̓þ,
And fel̓þe make þreng'.

(23)

Iwounded was mankende (105) — Mankind was wounded after the creation by the serpent, the fiend.
After þat hy was wroȝt,
Þorȝ þe neddre, þe feend[e],
Þat hy he̓þ al þorȝ-souȝt

(24)

Þorwe þe fenym of senne — He cast the venom of sin first on Adam and Eve; and now is none of their race that is not infected with it.
Þat al mankende slake̓þ:
Nys nou non [of] þat kenne
Þat þat fenym ne take̓þ.

(25)

And þat fenym was ferst y-kest
On eue and on adam, [leaf 193]
And so for̓þe þenne hyt her ylest,
Ase kenne of-ȝerne̓þ yne man.

77. MS. *þer fore fore* (struck out).
85–88. See note.
95. *Nys*, MS. *Nes*.
97. *y-kest*, MS. *y-kast*.
100. *ȝerne̓þ yne* on erasure in a later hand.

(26)

So not even the child, when living, is sinless,

So hyȝt nys nauȝt senne-lyas,
Þat child Þat haueþ lyf,
Ybore oþer on-bore was,

so long as it is unbaptized.

bote Crystnynge brekeþ Þat stryf. 104

(27)

This sin is called original sin.

Oryginale Þys senne hys cleped,
For man of kende hyt takeþ
[. . . . . .
. . *Here two lines are wanting.*] 108

(28)

Ryȝt so hys al mankende a-merred
Þorȝ Þe route of fenym,
Þat doþ Þat mannes body ybered
Nys bote a lyte slym. 112

(29)

Now, many a fool has said that it was unwise of God,

Her-vppe yþoȝt haþ meny a man,
And ised many a foul
Þat on-wyslyche god ous by-gan,
And hys red was to coul, 116

(30)

who might have done otherwise, to lead us into such mischief.

Þat let man to suich meschyef,
Þat myȝte hyt habbe vndo;
Ac ȝef Þou wolt by gode lief,
Þenche Þou namore so. 120

(31)

But it is not for us to reproach God.

Ne velþe hyt nauȝt to clypye aȝen, (106)
We soeþ wel hyt hys Þous,
God te atwyte oure won
No longeþ noÞyng to ous. 124

(32)

Whoever disputes with Him shall be confuted.

For wo dysputeþ a-ȝeyn hym,
Concluded schel he be;

104. *bote*, in the handwriting of a later revisor of the text. It had been erroneously written at the end of line 103, where it has been erased.

106. After *takeþ*, a later hand has added *syn*.

117. *let*, read *ledde*?—*meschyef*, the second *e* written over the *y*; so also in the corresponding ryme-word *lief* the *i* is written over the *e*.

123. *won*, read *wen*? but see note.

125. *wo* (= *who*), MS. *we*.

Dispute nauȝt, ac kepe nym,
Wo þart, and who hys he.

(33)

Wat helpþ hyt þe crokke
þat hys to felþe ydo
Aȝe þe crokkere to brokke :—
" Wy madest þou me so?"

(34)

þe crokkere myȝte segge :
" þou proud erþe of lompet,
Ine felþe þou schelt lygge,
þou ert nauȝt ellés neȝt."

(35)

Ryȝt so may god an-swerye þe,
Wanne þou hym at-wyst ;
Wat helpþe hyt so wrau to be,
Wanne þou wyþ gode chyst?

(36)

Do nauȝt so, ac mercy crye,
þat þe [ne] tyde wors ;
For suiche al day, me may ysy,
Encresseþ here cors.

(37)

Ac be þou wel, man, be þe wo,
Of gode ne tel þou nauȝt lyȝte ;
For syker be, þat he let do,
He let hyt do wyþ ryȝte.

(38)

Swech ryȝt scheaweþ wyþ God aboue,
þe[ȝ] hyȝt be hyd fram þe ;
þenche namore, for godes loue, (107)
So heȝe pryuete.

(39)

Ac þench þou nart bote esche,
And so þou loȝe þe,

Shall the pot thrown into [leaf 193, bk.] dirt, quarrel with the potter: 'Why hast thou made me thus?'

The potter might say: 'Thou proud clay deservest no better.'

So may God answer thee when thou reproachest Him.

Do not so, but cry mercy;

and do not question God's justice.

Think that thou art but ashes, and humble thyself.

129. *Wat*, MS. *þat*.
137. *an-swerye*, originally *and swerye*, the *d* afterwards erased.
143. *ysy*, MS. *yse*.
146. *lyȝte*, MS. *lyte*.
149. *God aboue* in MS. at the beginning of the next line.

And byde god þat he wesche
þe felþe þat hys in þe.

(40)

And þy3 þou lange abyde,
Ne at-wyt hym nau3t þy who,
Ac tyde þe what by-tyde,
[leaf 194] þou þonke hym euere mo.

(41)

So some grace will be granted thee, else thou wilt miss it,

And so soum grace þe by-tyt,
Ac elles þe hy for-gest;
For god wyþ-stondeþ hym þat chyt
And a3e god wrest,

(42)

since 'God resisteth the proud, and giveth grace to the humble.'

Ase he wyþ-stent þe prouden,
And myld[en] grace sent
To libbe a-mang þe louden,
Wenne oþere beþ ischent.

(43)

Nou we seeþ wel hou hyt hys
Of þane oryginal;
Nou lest ou man [may] do amys
þor3 hys o3ene gale.

(44)

Another kind of sin is perpetrated by man himself,

þys senne comeþ nau3t of þy ken,
Ac þy self ech del;
þo seggeþ þys lerede men,
which is called 'actual' sin,

And clypyeþ hyt 'actuel.'

(45)

and is done either in thought, or speech, or act.

þys manere senne nys nau3t ones,
Ac hys ischyt in þry,
In þou3t, in speche, in dede amys,
þys may ech man ysy.

156. þe in MS. at the end of the preceding line.
160. *þonke*, MS. *þenke*.
161. *by-tyt*, MS. *by tyde*.
167. Read *amang þe alouden*?
175. þo, read *so*?

(46)

He þat ne þynkeþ nauȝt bote wel,
And spekeþ and doþ al ryȝt,
Þe man hys sckere of actuel,
Ac ho hys here so bryȝt?

(47)

Ho hys he þat al beþ wel
Þe þoȝtes þat he kakþe?
And who hys þat speke scheal
Aryȝt al þat he speke þ?

(48)

And wo hys he þat alnewe[y]
deþ wel al þat he deþ?
No man, no man, ac nyȝt and day
Þys men by-soyled beþ,

(49)

So as hy beþ men, ase we seeþ,
Wyþ sennes al þorȝ-þerled:
Many hys þe senne þat me deþ
In tal þe wyde wordle.

(50)

Of senne ich wot by þyse sckele
Þat þer hijs wel great host;
And, for þe fend iuint so fele,
Þer-of hys alle hys host.

(51)

And he arayeþ hare trome
As me a-reyt men in fyȝt,
For he sykþ gode þeawes some
A-ȝenes ham ydyȝt.

Whose thoughts and words are all good?

Whose deeds? [leaf 194, bk.]

No man's.

Many sins are committed in the wide world.

They are the devil's host,

which he arrays against the virtues, as men are arrayed in battle.

181. *ne* over the line in MS.
184. *ho* = *who*, as in l. 185; MS. *he*.
186. *kakþe*, read *kekþ*, from *kec[c]he*, to catch?
190. *deþ* in MS. at the end of the preceding line.
194. *þorȝ-þerled*, read *þorȝ-þerle* (O.E. *þurh-þyrel*, adj.), and the corresponding ryme-word *werdle*?
195. *deþ*, MS. *doþ*.
197. *sckele*, MS. *sckyle*.
203. *some* in MS. at the beginning of the following line.

(52)

And ase god dyȝt þeawes
In alle gode men,
þe feend a-rayeþ þe schrcawes
In wykkèn þer a-ȝen. 208

(53)

This is the fight on earth, that is all won or lost; and the fighters are chosen according to their worth.

þys hys þat fyȝt an erþe
þat al wynþ oþer lest',
And ase þe fyȝttere hys werthe, (109)
þe cheueteyn hym chest. 212

(54)

Captain of sins is the fiend.

Ac cheueteyn of senne
Ich wot þat þe fend hys,
For wyse, and alle kenne
Arayeþ hys amys. 216

(55)

And ase þere in bataylle
O kyng' bereþ þe beeȝ,
Soe hyt were a gret faylle
[leaf 195] ȝef þe host were em-heȝ. 220

(56)

Princes under him, and leaders of the host,

þer-fore me makeþ prynses
þe host to gouerni,
And ase whe-welen þe linses
To-gadere heldeþ hy. 224

(57)

And ase al þat hys here
By souedaȝes geþ,
Of senne alle manere
are seven devils, Seue deuelen prynces beþ: 228

(58)

those whom Christ drove out

þat seuene certeygne
þat Cryst kest out, hyt seyþ

205. *dyȝt*, MS. *dyst*.
211. *werthe*, MS. *worthe*, written at the beginning of the following line.
216. *Arayeþ* MS.; Wr. *Arayes*.
218. *beeȝ*, MS. *beeþ*.
226. *souedaȝes* = *seue daȝes*.
229. *seuene*, MS. *þene*. Read *þe seuene*? or *þat beþ þe seuene*? (cp. p. 89, l. 105)—or omit *þat* before *Cryst* in the following line?

Of marie maudaleyne
  þat goospel þat ne weyþ. 232 of Mary Magdalen.

(59. i.)

þe ferste pryns hys prede,
  þat ledeþ þane flok',
þat of alle oþere onlede
  Hys rote and eke stok'. 236

The first prince is *Pride*,
root and stock of all other vices,

(60)

For nys non of þe syxe
  þat hy ne comeþ of þane,
For myx of alle myxe
  In heuene hy by-gan. 240

originator of the turmoil in heaven.

(61)

Prede suweþ in floures (110)
  Of wysdom and of wyt,
Amang leuedys in boures
  þe foule prude syȝt. 244

Pride sucks in flowers of wisdom and wit;
sits in ladies' bowers;

(62)

Vnder couele and cope
  þe foule prede lyþe;
þeȝ man go gert wyþ rope,
  ȝet prede to hym swyþ. 248

is hidden under cowl and cope;

(63)

Prede syȝt vnder ragge
  Wel cobel and wel balgþ;
þat keþeþ wordes bragge
  And countenaunces ȝaldeþ. 252

makes ostentation [leaf 195, bk.] under rags.

(64)

Nys non, þaȝ som myt wene,
  þat some prede ne takeþ,
Ne none so proud, ich wene,
  As he þat al for-sakeþ. 256

There is no one free from pride.

(65)

For who hys þat neuere set hys þouȝt
  And erþe to be heȝ?
Who hys hit þat neuer yþouȝt
  Of pompe þat he seȝ? 260

For, who has never been ambitious?

232. *weyþ*. Kölbing writes *leȝþ*, and l. 230 *seȝþ*.
249–252. See note. 258. *heȝ*, MS. *hyȝ*.
259. Read *þat neuer* [*heþ*] *yþouȝt*?

(66)

or rebelled against his sovereign?

Who yst þat neuer nas rebel
Aȝeins hys souerayn?

or been impatient of blame,

Wo ist þat be nome schel,
And nabbe non agayn? 264

(67)

Who yst þat neuere gollich nas,

or elated with praise?

Wanne chaunce at wylle come?
Who yst þat, wanne he preysed was,
Neuer at heȝ hyt nome? 268

(68)

Who has never thought he should be honoured for ostentatious deeds?

Who hyst þat neuer þoȝte
He scholde honoured be
For dedes þat he wroute, (111)
Wanne men (ne) hyȝt mytte se? 272

(69)

or been arrogant towards subordinates?

Who hys þat neuer heȝþe droȝ
Toward hys þat wes?
Ho hys [þat] neuer ne kedde woȝ
In boste to hys sugges? 276

(70)

or pompously assumed a character not his own?

Ho neþ wyþ pompe y-schewed hym
ȝet oþer þane he was?
Nou ypocresy, kepe nym,
Regneþ, hyt nys no leas. 280

(71)

[leaf 196]

or been blinded with presumption?

Ho yst þat neuer nas yblent
Wyþ non surquydery?
þat hys, wanne a proud man heþ y-ment
Oþer þane hyt schel by. 284

(72)

Wo þat neuer ne dede þous
He wole prede by-fleȝ;
ȝef þat kebbede eny of ous,
Ich woȝt wel þat he leȝ. 288

263. *ist*, MS. *hist*, the *h* underdotted. For the sense of ll. 263–4 see note.
265. *yst*, MS. *hyst*, *h* underdotted.—*gollich*, MS. *gollich*.
274. *wes*, MS. *was*.
283. *heþ y-ment* in MS. at the beginning of the following line, with a dot after it.
286. *wole*, see note.

(73)

Þe man þe hym wole a-fayty
Of prede þat hys so heȝ,
Fol wel he moȝt hys weyti
Boþe fer and neȝ.

(74)

For ȝef he let to noþe
þat he ne awayteþ hy,
Ich segge hym wel to soþe
þat ryȝt proud schel he by.

(75)

For prede hyȝ a senne of herte,
And bouute scheweþ hy
Wyþ kebbynges aperte
And weddyngꝭ many a bly:

(76)

þorȝ dedes of bostynge, (112)
And atyr stent and say,
And oþer suche þynge(s)
þat men vsyeþ al day.

(77. ii.)

þat oþer feend of onde
Hys pryns and cheuetayn;
þat senne hys ryf in londe,
And nauȝt hys hyre wayn.

(78)

For sorwe he heþ of gode,
And harm hys hyre blysse;
In hyre pryncy mode
þe hert[e] walt al þys.

(79)

þys senne hys ouer-nyce,
Ac holde schal hy be
þe senne of meste malice
Aȝeyns charyte;

He who wants to subdue pride in himself must be continually on his guard against it.

Pride is a sin of the heart,

manifesting itself in boastings and gorgeous attire.

The second fiend is prince of *Envy*,

that is, vexation at other [leaf 196, bk.] men's prosperity, and delight in their harm.

It is the sin of greatest malice,

296. *by*, MS. *be*.

300. *weddyngꝭ* for *wedyngꝭ*, clothing, O.E. *ȝewǽdian*?—*many a bly* (O.E. *blío*), MS. *manyable*.

302. *stent* for *stenȝ*, pa. pple., O.E. *stēnan*, to adorn with precious stones?—*say*, read *gay*? 311. *pryncy*, read *pryncely*?

(80)

for love is its prey,

Wanne loue hys here preye,
Al for to confundy,

and to betray the good ones, its aim.

And wyl het to by-traye
þat wolde gode by. 320

(81)

Envy is a sin of the heart, manifesting itself by damaging others through backbiting and vilifying the good and kind.

Onde hys a senne of herte,
And bouute scheweþ hy,
To harmy and to herte,
Wanne hy deþ bacbyty; 324

(82)

Wanne hy holdeþ hy wreches
þat god and hende beþ,
And oþere souche plecches
Scheweþ wat onde deþ. 328

(83. iii.)

The third sin is *Wrath*.

Þe þrydde senne hys wrethe,
þat so meche hys itelde;
Hyt makeþ blod and brethe (113)
Aboute þe herte aneld. 332

(84)

When a man's wishes and conceits are crossed,

Wanne manne neþ nauȝt hys chaunce
to wylle, and alse þenkþ,

he meditates revenge on the opponent.

He compasyþ veniaunce
To hym þat a-ȝen clenkeþ. 336

(85)

So Wrath is ever fretting and being fretted.

And so hyt fret and hys y-frete
Euere in egrete,
And wanne hy het to meche hete,

[leaf 197]

Hyt letteþ charite. 340

319. *het* for *heþ*, as l. 339.
322. After *scheweþ* an underdotted *w* is written in MS.
325. *wreches*, MS. *werches*.
327. *plecches*, MS. *plocches*?
331. *brethe*, MS. *breche* (or *broche*).
333. *chaunce*, MS. *thonse*, for *chonse*, a possible form; if we retain it, we have to alter the corresponding ryme-word *veniaunce* to *venionse* (cp. p. 94, l. 248).
334. *to wylle* in MS. at the end of the preceding line.—*alse* = *alse he*.—*þenkþ* [: *clenkeþ*], MS. *þynthe*. We may as well write *þengþ* [: *clengþ*].
338. *in egrete*, MS. *megrete*, *i*-stroke wanting.
339. *hy*, read *hyt*?—*het* = *heþ*.

(86)

Inne herte hys þys senneȝing',
And bouute scheweþ mod
Þorȝ cheste and mysdoynge
And wyþ-drawynge of god.

This sin is in the heart, manifesting itself in quarrels and outrages.

(87. iv.)

Coueytyse hys þe ferþe,
Ilych dropesy,
Wanne al þat hys an erþe
To hyre hys al besy.

Covetousness is the fourth sin,

(88)

And hou hy habbeþ hy uerkþ,
And mannes herte byset,
Fram gode and so þanne name y-keȝt
Seruise of mamenet.

which is also called worship of mammon.

(89)

Þaȝ hy by herte senne,
Ȝet boute scheweþ hy
To mochel amang' mankenne
Þorȝ wrang' an trychery;

It is a sin of the heart, but manifests itself

(90)

Þorȝ ȝeskynge efter gode,
Þorȝ borȝ and ȝemer ȝelde,
Þorw wrechydnesse of mode,
And neuer more ful-felde.

in avarice,

borrowing and miserable repaying, and insatiable wretchedness of mood.

(91. v.)

Þe fyfte senne hys sleuþe (114)
Of þat man scholde do,
Hye brekeþ god[e] treuþe
Wyþ god and man also,

The fifth sin is *Sloth*,

(92)

Wanne man leteþ adrylle
Þat he god ȝelde schel,
And for-sluggyþ by wylle
Þat scholde men to stel.

when a man intentionally neglects his duties towards God and man,

345. *ferþe*, MS. *furte*. 349–352. See note.
353. *þaȝ*, MS. *þat*.
354. *scheweþ*, MS. *scheutþ*.
357. MS. *ȝeskynge fram* (expuncted) *efter*.
367. *for-sluggyþ*, MS. *-slaggyþ* (corrected N.E.D.).

(93)

Of herte comeþ þes senne,
[leaf 197, bk.] And schèwe[þ] boute al-so
Hou hy letteþ mankenne
Of þat scholde by do. 372

(94)

whether from press of business — Hyt hys þorwe besynesse
þat men for-slewyþ hyt,
or idleness. — And oþer wyle þorȝ ȝdelnesse
God dede onido for-slyt. 376

(95. vi. vii.)

Gluttony, the sixth, — Glotonye hys þe syxte,
And hys mo ine fleasc̄h y-do;
and *Lechery*, the seventh, are sins of the flesh. — And lecherye, þe nyxte,
In flesche hys senne al-so. 380

(96)

Ac glotonye entycyþ
To lecherye her,
Ase þat hy noryssеþ
Hote brondes þet fere. 384

(97)

There are four kinds of Gluttony:— — Of glotonyes foure
þe boke spekeþ openlyche:
1. consuming too much food; — To meche fode deuoury,
2. and too lickerishly; — And to lykerouslyche, 388

(98)

3. devouring too greedily at meal-time; — And to freche to fretene
Wanne man hijs tyme heþ,
4. eating between times, if one is not sick. — And out of tyme to hetene (115)
þat none siknesse neþ. 392

376. *onido*, MS. *enido* (the *i*'s have no stroke).
378. *mo*, MS. *me* or *ine*, of which the following *ine* may be only a dittograph.
380. *in flesche* in MS. at the end of the preceding line.
381. *entycyþ*, MS. *entyþyþ*.
383. After *noryssеþ*, *hote* (expuncted). ll. 383–4 probably ought to run thus:—
þat hy [*also*] *noryssеþ*
Ase hote brondes þet fer.
385. *glotonyes foure*, Kölbing's emendation; MS. *glotonye hys four*.
389. *And*, MS. *Ando*. 390. *man*, MS. *men*.

(99. vii.)

Of lecherye comeþ wreche,
  Foul speche, and foul delyt,
Commune hordom, spousbreche,
  Incest, and sodomyt.

From Lechery comes foul speech, and foul delight, common fornication, adultery, incest, and sodomy.

(100)

And hys incest wyþ kenne
  þe lecherye so;
And sodomyt hys senne
  Aȝens kende y-do.

Incest and Sodomy defined.

[leaf 198]

(101)

By-feld beþ men in slepe,
  Ase glotonye hyt bryngeþ;
And ofte hyt doþ moni kepe
  þat man wakynge þenkeþ.

(102)

Ac ȝef euyl hyt come nauȝt.
  Dea[d]lyche senne next.
Ac hou hyt falleþ y-lome neȝ.
  Ech man nauȝt y-wyst.

(103)

þyse manere sennes seuene,
  Ase ȝe hys here iseȝeþ,
I-letteþ men fram heuene,
  And al dedlyche hy beþ,

These seven sins debar men from heaven,

and are all deadly sins,

(104)

Wanne hy y-þouȝt beþ oþer y-speke,
  Oþer y-don in stat
Aȝe þe lawe of god, to breke
  þe hestes þat he hat.

whether committed in thought, or speech, or act.

(105)

Of alle þe sennes þa[t] þer beþ
  þos bereþ þat los;

Of all sins they bear the prize,

393. *wreche* in MS. at the beginning of the following line.
395. *spousbreche* in MS. at the beginning of next line.
396. *sodomyt*, *t* altered from *e*.
401. *slepe*, MS. *sleauþe*; see note.
402, 404. *bryngeþ* : *þenkeþ*, read *brengþ* : *þengþ*.
405–408. I have transcribed these lines as they are written in the MS.
410. *ȝe*, MS. *he*.
411. *I-letteþ*, MS. *Me letteþ*.

for all others are included in them.

For euerech senne þat me deþ
Longeþ to some of þos. 420

(106)

And her-by þou myȝt, man, y-seo (116)
hou here ende hys sour;
Nou loke her-in, pur charite,
And make hyt þy myrour. 424

Oretis pro anima d*omi*ni Will*elm*i de Schorh*a*m, quondam vicar*ii* de chart iuxta ledes, qui composuit ist*am* co*m*pilac*i*onem de septem mortalib*us* pecc*a*tis. Et omni-
[1 lf. 198, bk.] b*us* dicentib*us* oracionem [1]dominicam cum salutac*i*one angelica, χl[a] dies uenie, a domino Symone, Archiep*isco*po cantuarie, conceduntu*r*.

419. *deþ*, MS. *doþ*. 420. *þos*, MS. *þes*.
421. *And* in MS. at the beginning of the following line.

V. [The Five Joys of the Virgin Mary.]

(1)

MEche hys þat me syngeþ and redeþ, (117)
Of hyre þat al mankende gledeþ
Ibore was here on erthe;
And þey alle speke, þat speke þ wyd tonge,
Of hyre worschype, and murye sounge,
3et more he were werthe.

Mary is worth higher praise than all tongues on earth can bestow upon her.

(2)

þyse aungeles heryeþ here wyþ steuene,
Ase he hys hare quene of heue[ne],
And eke hare blysse;
Ouer al erþe leuedy hys here,
And þor3-out helle geþ here power,
Ase he hys emperysse.

She is Queen of Heaven, Lady over all earth, and powerful in hell,

(3)

Cause of alle þyse dignyte,
þor3 clennesse and humylyte,
Was godes owene grace;
Wer-þor3 he ber þan heuene kyng[1]:
Worschype hys worþy ine alle þyng[1],
In euereche place.

because, by the grace of God, she bore the King of Heaven,

(4)

Al þat hys boue and vnder molde,
Hou my3t hyt bote hyt bowe scholde
To hyre owene mede?
Wanne he þat al þys wordle schel welde
To hyre worschipe hys yhelde
For here moder-hede.

who is Himself bound to worship her as mother.

2. *gledeþ*, MS. *gladeþ*.
4. *þey* = *þe3*.—*alle speke*, MS. *þey I alle speke*.
6. *he* = *hy*; so, too, ll. 8, 12, 16.—*werthe*, MS. *worthe*.
10. *hys* = *hy ys*; so, too, l. 17.

(5)

Al þyse maydenes, wyþ-out bost, (118)
Hy bereþ god in here goste,
[leaf 199] In hare holy þouȝt[e]; 27
Ac hy wyþ-oute mannes ymone
In body, and nauȝt in gost a-lone,
To manne hyne broute. 30

(6)

How can I, so foul, sing of Mary?
Of hyre þat hys þos dygne of take,
Hou myȝte ich of hyre songes make,
þat am so foul of lyue? 33

Yet, sister, you bid me do so.
And þou me bede, soster, synge,
And alle in-to one songe brynge
Here swete ioyen fyue. 36

(7)

To segge þat ich hyt maky can,
þat am so one-connende a man,
Dar ich me nauȝt auanty; 39

And with her help, I will.
Ac tryste ich wolle to oure leuedy,
And maky hyt ase hyt wyle by,
And ase hy hy[t] wole me granty. 42

(8)

Her joys are so many, that no man can tell them.
As man ine hys by-leaue yseþ,
Ioyen of hyre so fele þer beþ,
Ne may hys no man telle, 45
Ase hy haþ of hyre leue sone:
Hyt passeþ al mankendes wone,
And out of mannes spelle. 48

(9)

Four kinds of them she had here on earth,
Four manere ioyen hy hedde here
Of hyre sone so lef an dere,
Wytnes opan þe godspelle; 51

29. *alone*, MS. *aboue* (Wr. corr.).
31. *of take*, read *op-take*, assumpta? Mätzner writes *of lake* (O.E. *lāc*, gift, offering).
34. *And*, read *Ac*? (Kölbing's conjecture).
42. *hy hy*[*t*], MS. *hy hy*; Mätzner omits one *hy*.—*wole*, distinctly so in MS.; Wr. *wolde*.
45. *hys* (not *hyt*) in MS.

And al[le] comeþ of þe blysse (119) — all coming, like streams out of the well of bliss,
þat hye heþ nou, wyþ-oute mysse,
So stremes of þe welle. 54

(10)

þe wylle þat hys in paradys — as the four streams running out of the well [leaf 199, bk.] in Paradise.
Fol wel by-tokneþ þys auys,
Wyþ here stremes foure, 57
þet orneþ out ouer al þat londe,
Nys neuer erþlyche man þat fond
Hou fele come of þe stoure. 60

(11)

þys wulle hys god self man by-come, — This well is God Himself become man; from Him all her joys are taken.
Of hym þys ioyen beþ alle y-nome,
And alle ine uour manere: 63
þe furste was wyþ concepcioun, — The first was at the Conception, when the Angel Gabriel
þo þe angel gabryel come a-doun
Ine stede of messager[e], 66

(12)

To brynge þe tyþynge by-fore — brought her the tidings that Christ should be born of her,
þat cryst of hyre wolde by bore,
Mannes trespas to ȝelde, 69
For to brynge ous out of helle:
Wo mytte þenche oþer telle
Wat ioye þer y uelde! 72

(13)

In naȝareth, þe ryche toun, — and greeted her with 'Ave Maria.'
Aue maria was þat soun
Of gabrieles steuene; 75
þo was þat mayde wel ygret,
And wyþ a present wel ageet
Fram vader oure of heuene. 78

(14)

So he was ine hyre ycome, (120)
For fleasch and blod of hyre to nome,
Ase þe angel hyre seyde; 81

52. *of þe*, MS. *ofte þe* (Mätzner corr.). 59. *Nys*, read *Nes*?
63. *uour*, MS. *nout*, Mätzner *noue* = new; but cp. l. 49.
71. An *o* has been cancelled after *mytte*.
76. *wel* is the reading of the MS.; Wr. *was*.
77. *wel ageet*, Mätzner *weleget* (for *weleged*), enriched; see note.

So she conceived Him without breaking her vow of clean maidenhood.

Ne hy of mannes mone neste,
Ne hy ne brek nauȝt hyre by-heste,
Ac euere clene a mayde. 84

(15)

Saint John the Baptist leaped in his mother's [leaf 200] womb, when she spoke to her.

Seynt johan þe baptyst on-bore,
þo hy spek hys moder by-fore,
Ine ioye he gan to asprynge. 87
Elyȝabet wel þat aspyde,
Hou a spylede onder hyre syde,
And made hys reioyynge. 90

(16)

More encheyson hadde oure leuedy
Ioyous and blyþe for to by,
Wyþ-oute prede and boste; 93
For in hyre selue hy hyne fredde,
Fol wel hy wyste hou [hy] hyne hedde
þorȝ self þe holy goste. 96

(17)

Joseph, knowing her with child,

Ioseph kedde þat he was mylde,
þo þat he wyste hy was wyþ chylde,
A-wey he wolde alone; 99

would not have her stoned to death, according to the law,

Ha nolde nauȝt he were a-slawe,
Ne forþe y-iuged by þe lawe
To by stend wyþ stone. 102

(18)

and rejoiced when the angel appeared to him.

Ac ioseph was wel blyþe, aplyȝt,
þo to hym cam þe angel bryȝt,
To segge hym wat he scholde; 105
Wel blyþþere myȝte be þat may, (121)
þat was y-conforted al day
Wyþ aungeles wanne hy wolde. 108

(19)

In this joy should be included all her other joys while going with child.

In þyssere ioye we scholde by-louken
Al hyre ioyen of uourti woken
þe wylest he ȝede wyþ chylde. 111

84. *Ac*, read *As*?
89. *hyre*, MS. *hys* (Mätzner corr.).
92. *by*, MS. *be*.
95. [*hy*] inserted by Mätzner.
100. *he* = *hy*; so, too, l. 111.
104. *þo*, MS. *So*.

Of hyre [barme] hyt was god game,
þer-inne þet vnicorn weks tame
þat er þan was so wylde.

(20. ii.)

Þet oþer ioye of hyre ycore
Was of ihesus, of hyre ybore
A crystemasse nyȝte,
Wyþ-oute sorȝe, wyþ-oute sore;
And so ne schal þer neuer more
Wymman wyþ childe dyȝte.

(21)

For so hy hyne scholde ferst auonge,
þer nes no senne þer amonge,
Ne noe flesches lykynge;
þer-fore of hyre y-bore he was,
Ase þe sonne passeȝt þorȝ þe glas
Wyþ-outen on openynge.

(22)

In suaþebendes hy hyne dyȝte,
Ase hyt hys þe chyldes ryȝte,
And ȝef hym melk to souke;
þaȝ hyt were þustre of nyȝt,
þer nas wane of no lyȝt,
þe heuene gan onlouke.

(23)

Out com an aungel wyþ great leem (122)
In-to þe feld of bedleem,
Amonges þe schepherden,
Te telle þat cryst was ybore;
þer come singinde þer-fore
Of angeles manye verden.

(24)

þanne sede he swyþe wel
Gracia plena, gabryel,
And þat hys "fol of grace";

The second joy she had at the birth of Christ. [leaf 200, bk.]

She had conceived Him without the taint of sin;

so He was brought forth as the sun passes through glass.

His birth was announced by the angel to the shepherds in the field of Bethlehem.

So it proved true that Mary was 'full of grace.'

112. See note. 114. *þan*, MS. *þang*.
120. *dyȝte*, Mätzner proposes *be dyȝte*. Perhaps we ought to read *hyt dyȝte*. 122. *nes* (Mätzner *nas*), MS. *nys*.
126. Omission of *on* proposed by Mätzner.
133. *leem*, second *e*, being written close to the *m*, looks like *o* in MS.
135. *schep-*, MS. *schop*?

Wanne glorye of hyre hys fol a-boue,
And pays igrad for hyre loue
Of angeles in place. 144

(25)

The ox and ass in the stable, seeing their Creator [leaf 201] lying in the manger,

þe oxe and asse in hare manyour,
þo þat hy seȝen hare creatour
Lyggynde in hare forage, 147
Al one-knowynge þaȝ hy were,
Hy makede ioye in hare manere,
And eke in hare langage. 150

(26)

On the eighth day He was circumcised, and named Jesus.

Ope þe heȝe eȝtynde day
He onder-ȝede þe gywen lay,
And was ycircumcysed. 153
Iesus me clepede hyne þer-uore,
Ase aungeles, er he were ybore,
Hys eldren hadde y-wysed. 156

(27)

Great was Mary's joy when the three Kings from the East offered their gifts;

Mochele ioye hy aspyde,
þe kynges þre þat come ryde
Fram be easte wel iverre; 159
Gold, myrre, stor, were here offrynges, (123)
þat he was lord and kyng of kynges
Wel by-toknede þe sterre. 162

(28)

and Simeon, when He was presented in the temple, prophesied of Him.

þo þat he scholde y-offred by
In þe *templo domini*,
Ase laȝe ȝef þe termes, 165
Symeon, þe olde man, gan crye,
And spek of hym fur *prophecye*,
And tok hym ine hys earmes. 168

(29)

And when He was twelve years old,

þo he was bote twelf wynter ald,
And heȝ ine þe temple he seat wel bald,
And þaȝ he speke smale, 171

146. *creatour*, MS. *creature*.
159. Wr. *i-verre*, MS. *werre* (distinctly).
163. *by*, MS. *be*. 164. *templo*, so MS.
167. *fur* = *for* (Mätzner); or ought we to read *þorȝ* (also spelt *þourȝ*)?
169. *he*, MS. *ȝe*.
170. *And* (= *An*) *heȝ*, MS. *heȝ he*, but the *he* has been cancelled.

Many man wondrede on hym þere,
For to alle clerkes þat þer were
He ȝaf answere and tale.

He astonished the doctors in the temple with His questions and answers.

(30)

Alyue uertu was hys childe-hode,
And so he com to hys manhode;
Ine flom iordanes syche
He was ycrystned, þe heuene onleake,
Þe fader of heuene doun to hym spake,
Þe gost com coluere ylyche.

Having come to manhood, He was baptized [leaf 201, bk.] in Jordan.

(31)

To þyssere ioye loṅgye scholle
Alle þe ioyen þat hyre folle
Of hyre chylde god,
Fram þan tyme he was ybore
For al mankende þat was for-lore,
For[t] he deyde one þe roude.

To this joy belong all the joys she had from the time of Christ's birth until His death.

(32. iii.)

ÞE þrydde ioye þat com of cryste (124)
Hadde oure leuedy of hys opryste
Fram deaþes harde bende,
Out of þe sepulcre þer he laye,
Ase hyt fel þane þrydde daye
After hys lyues ende.

The third joy of Our Lady sprang from Christ's Resurrection,

(33)

Wet ioye of hym myȝte be more
After suiche sorȝynge and swyche sore,
Ase hye yseye hine feye,
Þanne isiȝe hyne come to lyue aȝen,
And euereft more alyue to ben,
And neuere eft to deyȝe?

(34)

Þat he was lyf and strengþe and myȝte,
And þat he kedde on Estre nyȝtte,
Al ine þe dawyynge:

whereby He showed that He was life, and strength, and might.

175. *Alyue*, read *Al yne*? cp. p. 123, l. 253, *Al ine ioye was hyre mende*. —*chylde-hode*, MS. *-hoþe*, the þ not quite distinct.
183. Read *Of hyre chyld þe gode*? cp. p. 126, l. 348, *icsus þe gode*.
186. *Fort*, until (Mätzner), MS. *For*.
197. Omit *And*?

The earth quaked,

Al þa[t] was an erthe schok',
And heuene aboue vnder-toke
Hys holy vppe-rysynge. 204

(35)

and angels from heaven in white garments [leaf 202] proclaimed that He was risen.

þar doun come aungeles whyte ine wede,
And þat he was aryse hy sede,
And hare sawe was trewe; 207
þat he ne laye nauȝt vnder molde
For to a-saye, ho so wolde,
þane stone hye ouer-þrewe. 210

(36)

Then it proved true what the angel had said to her,

þaȝ þat he ine hys manhoþ deyde,
Dominus tecum þat a seyde,
þo þe aungel here by-redde, 213

that 'God is with thee.'

(þat hys to seggene "god es myȝtte"), (125)
Ine ryȝte soþe hyt moste sitte
þet god-hoþ wel hyt kedde. 216

(37)

This joy of Our Lady's was so much the greater as she shared it with all her friends.

Nedde oure leuedy þyse blysse a-lone,
Ac al hyre frendes in hyre mone,
So meche was here þe more; 219
For more hijs blysse god and clene
Among' frendes to habbe ymene,
After sorȝynge and sore. 222

(38)

O þat hy were blyþe, þo hye (here) seȝen
So glorious alyue, wyþ here eȝen,
þet hy yseye er ine paygne! 225

He showed himself first to Mary Magdalen,

Furste a schewed hym wyþ a fayre chaunce
To here þet hys ensample of repentaunce,
Marye magdaleyne. 228

(39)

and after, to all the apostles.

And so hyseye hyne peter, and seþenes hy alle,
And þer thomas of ynde, a k[n]owes yfalle,
Groped hys holy wounde; 231

214. MS. *godes myȝtte; myȝtte* = *mytte, myd* þe.
215. *sitte;* Mätzner *fitte*, i. e. *fiȝte*, fight.
223. *here* MS.; Wr. *were* (omitted by Mätzner).—*seȝen*, MS. *siȝen*.
229. *hyseye* = *yseye* = *yseȝ*, saw; MS. *hygeye*, Mätzner *hygede*, hied.—*seþenes*, first *e* resembling *o*; Wr. *sothenes*, Mätzner *sothes*.
230. *k[n]owes*, corrected by Mätzner.
231. *Groped*, MS. *Croped;* cp. l. 240.

Þare he fond flesch and blod myd þe bones,
An nou he gan to crye loude for þe nones:
" My lord ich abbe y-founde."

(40)

Houre lord hym answerde in þet cas:
" Þou leuedest, for þou seȝe me, thomas,
Þat þou me haddest y-founde;
Ac, thomas, ich þe telle, yblessed hy beþ,
Þo þat on me by-leueþ and nauȝt me seþ,
Ne gropyeþ none wounde."

(41)

To þyssere ioyen scholle by yleyd (126)
Alle þe ioyen þat moȝe be yseyd,
Ine wyttes oþer in mende,
Fram crystes resurreccioun,
Wat comeþ hys ascensioun
At fourty daȝen ende.

(42. iv.)

ÞE ferþe ioye telle ich may,
Þat fel opon þe holy þoresday,
Opone a mounteyne heȝe;
Hi seȝ ihesus, and oþre some,
Of flesch and blod of hyre ynome,
Op in-to heuene steȝe.

(43)

Al ine ioye was hyre mende,
Þo hy seȝe here and oure kende,
Ihesus, hyre leue sone,
In-to þe blysse of heuene sty,
To agredy worþy scholde hy be
At hyre assumpcioun[e].

(44)

And ȝet ne were hyt noȝt y-noȝ
One to agredy hyre looȝ
And heȝ ine heuene blysse,

Thomas, having touched His wound, cried:—'My Lord, I have found Thee!'

But Our Lord answered:—'Blessed are those that [leaf 202, bk.] believe in Me, and do not see Me.'

To this joy are to be referred all her joys from Christ's Resurrection until His Ascension.

The fourth joy she felt on Holy Thursday upon a mountain, when she saw Jesus ascend into heaven,

there to prepare her own assumption,

246. *daȝen*, MS. *saȝen* (Wr. corr.). 247. Þe *ferþe* in MS.
249. *mounteyne*, MS. *mounte yne*.
250. *Hi* (not *he*) in MS.
254. Þo, MS. *So*. 257. See note.
261. *And* (= *an*) *heȝ*.

and also our places,

Ac oure also, hyt nis non oþer,
For he hys oure kende broþer,
þat leue we to wysse. 264

(45)

it being our own fault if after death we do not [leaf 203] get there with Him.

Ine hym ne schal hyt nauȝt langi be
þat we to hym ne scholle te,
Wanne we scholle wende hennes; 267
Ac schel on ous, þat beþ onkende, (127)
Ne draȝeþ nauȝt hys loue to mende,
And wreþeþ hyne wyþ sennes. 270

(46)

He will come down again on Doomsday,

And ȝet he hys milde and sparyeþ some,
And ase he wente op, he wole come
A domesday wel bryȝte, 273

to judge and reward men according to their deeds.

For te trye manne dede,
And after dede ȝiue mede
And iugement to ryȝtte. 276

(47)

In order to become Christ's companions in heaven, let us avoid sin,

Betere red nys þer non here
For to be crystes yuere,
And hyȝ ine heuene blysse, 279
Bote felþe of senne to by-vly,

and crave the help of God and Our Lady,

And bydde god and oure leuedy
þat hy ous helpe and wysse. 282

(48)

who is so powerful, and,

For hyre poer nys nouȝt y-lessed,
Ac toup alle oþren hys y-blessed,
Soþe wyf and mayde; 285

as the Gospel tells us, 'Blessed amongwomen.'

Ase þat godspel telleþ ous,
Benedicta tu in mulieribus,
Elizabeth hyt sayde. 288

(49)

All her joys on Whitsunday,

Al here ioyen a lok-sounday,
And alle þe þät me aspye may,

and from the time of Christ's Resurrection until her assumption belong to this.

þat hyre and erþe felle, 291
Al fram crystes ascencioun,
Al wat comþe hyre assumpcioun,
To þyssere loungy schelle. 294

265. *schal*, MS. *schalt* (Mätzner corr.). 274. *trye*, MS. *crye*.
280. *felþe* (not *folþe*) in MS. 291. *and* = *an*.

(50. v.)

Þe fyfte ioye of oure leuedy (128) — Of the fifth joy of Our Lady man knows no
Not er[þ]lych man hou hyt may hy,
Ne þer-of [may] more aspye, 297 [leaf 203, bk.]
Bote þat þe gloriouse beerde — more than that the glorious bride gloriously departed from this world,
Out of þyse world (þe) gloriouse ferde,
Wyþ greate melodye. 300

(51)

One-couþ to þe, man, hys þes figure,
For þe offyce of hyre sepulture
Was al an heuene gyse; 303 — in heavenly wise.
And toller hys maŋ to heüene speche
þanne be a best, þaȝ man hym teche
Reyson and mannes wyse. 306

(52)

þer-fore nys þer-of naut y-wryte,
For man ne mot nouȝt her y-wyte
Wat hys so heȝ a steuene; 309
Ac holy cherche der wel by-knowe
þat hy ne þolede none deaþes þrowe,
þat loweþ þat lyf of heuene. 312

(53)

Hyt hys y-wryte þat angeles brytte — It is written that angels descended to holy men
To holy manne deaþe alyȝte
[þet] her an erþe leye; 315 — dying on earth;
In holy bok hys hyt inome
þat god hym self a wolde come,
Wanne hy scholde deye. 318

(54)

þer-bye we mowe wel y-wyte, — and it may be assumed that Christ Himself,
þaȝ þer be nauȝt of y-wryte,
þat cryst hym self was þere; 321
Myd hym of heuene þe ferede, (129) — with the heavenly host, came down to lead the blessed Lady away,
þe eadi leuedy for to lede,
Most here no fend offere. 324

299. (*þe*) omitted by Mätzner.
311. *þrowe*, MS. *þroȝe*.
312. *loweþ* = *loȝeþ*, MS. *lower*, Mätzner *lowerth*.
320. *be* MS. (Wr. *he*, Mätzner corr.).

(55)

body and soul,
Hy wente vppe, my leue broþer,
In body and soule, hyt nys non oþer,
[leaf 204] For cryst hys god and kende: 327
Þat body þat hè tok of hys oȝen,
Hou mytte hyt ligge a-mang þe loȝen,
Wyþ-oute honour and mende? 330

(56)

Þanne ich dar segge mid gode ryȝte
Þat alle þe court of heuene alyȝtte
Attare departynge; 333
up into His dwelling. And cryst hym self aȝeins hyre com,
And body and saule op wyþ hym nom
In-to hys wonyynge. 336

(57)

There she is queen, Þat hy hys quen, ase ich er mende,
Here grace hy may doun to ous sende,
and will not let us perish, I hope; for He that is the well of bliss, is altogether compliant to her will, Hire ioye to fol-uelle. 339
Ich hopye hy nele nauȝt let ous spylle,
For he hys al to hyre wylle
Of ioye þat hijs þe welle. 342

(58)

being the fruit of her womb, For of hyre wombe he hys þat frut,
Were-of þes angeles habbeþ hare dut,
And men hare holy fode; 345
as Elisabeth said to her. Eliȝabeth, hy sede þys:
"*Et benedictus fructus ventris*
Tui, iesus þe gode." 348

(59)

Of songe hys to þen ende y-brout, (130)
Ase þou hest, soster, me by-soȝt,
Ase ich hene myȝtte frede. 351
Let us pray her to bring us out of trouble. Nou syng and byde þe heuene quene
Þet hy ous brynge al out of tene
At oure mest[e] nede. AmeN. 354

Oretis pro anima Wille*lmi* de Schorham, quondam vicari*i* de chart iuxta Ledes.

337. *þat*, read *þar*; cp. p. 113, l. 417. 342. *þat hijs* repeated in MS.
349. *Of*, Mätzner *O* (*a*, indefinite article).

VI. [On the Virgin Mary.]

(1)

MArye, mayde mylde and fre, (131) [leaf 204, bk.]
Chambre of þe trynyte, Mary, Virgin, Chamber of the Trinity,
One wyle lest to me, 3
Ase ich þe grete wyþ songe; listen to my song!
Þaȝ my fet on-clene be,
My mes þou onder-fonge. 6

(2)

Þou art quene of paradys, Thou art Queen of Paradise,
Of heuene, of erthe, of al þat hys; Heaven,
Þou bere þane kyngˢ of blys, 9 and Earth; Bearer of the King of bliss;
Wyþ-oute senne and sore; our Redeemer;
Þou hast y-ryȝt þat was amys,
Ywonne þat was y-lore. 12

(3)

Þou ert þe coluere of noe, the Dove of Noah,
Þat broute þe braunche of olyue tre,
In tokne þat pays scholde be 15
By-tuexte god and manne;
Suete leuedy, help þou me,
Wanne ich schal wende hanne. 18

(4)

Þou art þe bosche of synay, the Bush of Sinai;
Þou art þe rytte sarray, the true Sarah.
Þou hast ybrouȝt ous out of cry 21
Of calengˢ of þe fende;
Þou art crystes oȝene drury,
And of dauyes kende. 24

5. MS. *fet vn on clene, vn* underdotted.

(5)

Thou art David's Sling, thy Son is the Stone; thou the Rod of Aaron;

þou ert þe slinge, þy sone þe ston (132)
þat dauy slange golye op-on;
þou ert þe ȝerd al of aaron
Me dreye iseȝ spryngynde:
Wytnesse at ham euerechon
þat wyste of þyne chyldynge.

(6)

[leaf 205] the Temple of Solomon; Wonder of Gideon; Gladder of Simeon;

þou ert þe temple salomon,
In þe wondrede gedeon,
þou hest ygladed symeon
Wyþ þyne swete offrynge
In þe temple atte auter ston,
Wyþ ihesus, heuene kynge.

(7)

Judith, the Fair;

þou ert judith, þat fayre wyf,
þou hast abated al þat stryf,
Olofernes wyþ hys knyf
Hys heuede þou hym by-nome;
þou hest ysaued here lyf
þat to þe wylle come.

(8)

Sweet Hesther, chosen Queen of Ahasuerus, the mighty King.

þou ert hester, þat swete þyngⁱ,
And asseuer, þe ryche kyngⁱ,
þey heþ ychose to hys weddyngⁱ,
And quene he heþ a-uonge;
For mardocheus, þy derlyngⁱ,
Syre aman was y-honge.

(9)

Thou Ezechiel's Gate of Steel;

þe prophete ezechyel
In hys boke hyt wytnesseþ wel,
þou ert þe gate so stronge so stel,
Ac euere y-schet fram manne; (133)

fair Rachel;

þou erte þe ryȝte uayre rachel,
Fayrest of alle wymman[ne].

41. *lyf*, MS. *lef*.
45. *þey* = *þe*.
46. *he*, read *þe*?
47. *For*, not *In* (Wr.), is the reading of the MS.

(10)

By ryȝte toknynge þou ert þe hel — the hill spoken of by Daniel (ii. 35);
Of wan spellede danyel;
þou ert emaus, þe ryche castel, — 57 Emaus, resting-place of all wearied ones.
  þar resteþ alle werye:
Ine þe restede emanuel, — In thee rested Emanuel.
  Of wan y-speke þ ysaye. — 60

(11)

Ine þe hys god by-come a chyld; — [leaf 205, bk.]
Ine þe hys wreche by-come myld,
þat vnicorn þat was so wyld — 63 Thou hast tamed the wild unicorn;
  Aleyd hys of a cheaste:
þou hast y-tamed [hyt], and i-styld,
  Wyþ melke of þy breste. — 66

(12)

Ine þe apocalyps sent Iohñ — thou art the woman seen by St. John in the Apocalypse (xii. 1).
Iseȝ ane wymman, wyþ sonne by-gon,
þane mow[*n*]e al onder hyre ton, — 69
  I-crouned wyþ tuel sterre;
Swych a leuedy nas neuere non,
  Wyþ þane fend to werre. — 72

(13)

Ase þe sonne takeþ hyre pas — As the sun passes through glass without breaking it, so was thy maidenhood unviolated by the birth of Christ.
Wyþ-oute breche þorȝ-out þat glas,
þy maydenhod, on-we*mm*ed hyt was — 75
  For bere of þyne chylde;
Nou, swete leuedy of solas,
  To ous senfolle be þou mylde. — 78

(14)

Haue, leuedy, þys lytel songe, (134)
þat out of senfol herte sprong';
Aȝens þe feend þou make me strong', — 81 Make me strong against the fiend, and grant me amendment of my sins!
  And ȝyf me þy wyssynge;
And þaȝ ich habbe y-do þe wrang',
  þou graunte me amendynge. — 84

Oretis pro anima domini Rob*er*ti
Grosseteyte, quondam Epi*scop*i Lincolni*ae*.

60. *wan y-speke*þ, MS. *wany speke*þ.
65. *y-tamed*, MS. *y tamend*, *n* underdotted.
70. *tuel*, twelve; same form p. 61, l. 1726. 71. *Swych*, MS. *swyl*.
83. *wrang'* [: *strong'* : *sprong'* : *songe*]. The true Mid.-Kent forms are: *wrang* [: *strang* : *sprang* : *sang*].

VII. On the Trinity, Creation, the Existence of Evil, Devils, Adam and Eve, &c.

(1)

[leaf 206]

IN holy sauter me may rede (135)
Hou god þourwe þe prophete sede,
Dauyd, y-wysse,
þat fol in hys herte sede:
'þer nys no gode,' dar man nauȝt drede
To don amys.

The fool says in his heart: 'There is no God';

(2)

and I fear that there are many such fools,

Seþþe hyt hys so, hyt hys grete doute
þat þare be woxe of þare route
Mani a fol,
þat weneþ ryt, wyþ-oute mysse,
þat þer nys god ine heuene blysse,
Ne helle pool.

(3)

even Christians.

þat eny soche be crystene man,
God for-bede! and nauȝt for þan,
We y-soeþ al day
þat menye y-crystnedde were,
Fareþ ryt ase hy nere
Nauȝt of þe fay.

(4)

And manye of ham þat beþ so fel[l]e,
þat þaȝ me godne sckele hem telle,
Nauȝt hyȝt ne ganþ:

4. Read *þat* [*þe*] *fole*?
7. *Seþþe*, MS. *þesse*.
9. MS. *Mani and fole*.
12. *helle*, MS. *lelle*.
15. MS. *wey soeþ*.
16. Kölbing proposes to put a colon after *day* in l. 15, and to write *menye þat*.
21. *ganþ*, read *genþ* (for *geinþ*)? See note.

Aȝen hy clappeþ þys and þat,
And manye of ham not neuere wat,
Ne wat he menþ. 24

(5)

To sechen hyt hys wel lytel prys (136) It is of little use reasoning with them.
Reyson to telle, þet hys y-wys,
Ac lete ham be; 27
For, bote hy take a betere fay,
Atte last hy goþ to schame a-way,
Me may hyt see. 30

(6)

Ac ȝef þou wenst, man, þat errour, [leaf 206, bk.]
Þat þare ne be no sauueour
Ne oþer lyf, 33
And hyt be for de-faute of lore, But, if you are ignorant,
Lest now wat ich segge more,
Wyþ-oute stryf. 36

(7)

And ȝef þou [be] ylered man,
And onderstan[s]t ȝet al for þan
No god ne be, 39
Ich acsy þe a questioun, let me ask you a question:
And, ase hyt longeþ to reysoun,
And-swere þou me. 42

(8)

Þe erthe hys heuy, wyþ-oute wylle,
Þat wey y-seoþ, and by al stylle
To gonne þrop. 45
Wat, hou fareþ hy þat hy nasynkeþ, Who holds the heavy earth up that it does not sink?
Ase here kende were, hyt þynkeþ;
Ho halt ys op? 48

25. *sechen* (dat. plur.), Kölbing *sech.*
28. *For*, Kölbing *Ac.*
35. *h* (underdotted) after *wat* in MS.
37. *be* supplied by Wright.—*onderstan[s]t*, in the following line, would rather suggest the ind. *art* (*ert*), but change of mood is found elsewhere.
44. *wey* = *we.*
47. *þynkeþ* in MS. (Wright *þenkeþ*).
48. *Ho* = *who.*

(9)

It has been answered; there is no need of supporting it, seeing that it is solid and bottomless.

Herto me seyþ, and heþ ysed,
To healde hy op hyt nys no ned,
Ne neuere nes, 51
For chisel, grauel, stones harde, (137)
Ande here depnysse ryȝt dounwarde
Hys endeles. 54

(10)

þat þat be fals me may aspye
By wytnesse of philosophye
And clerkes fele; 57

This is false, as can be proved

And fals ich may hit prouie wel,
þer hyt hys ned, and were ich schel,
By þysse skele. 60

(11)

[leaf 207] by the revolution of the sun, moon, and stars

þe sonne and monne and many sterren
By easte aryseþ swyþe ferren,
Ase ham y-worþe; 63
By weste hy grendeþ, alle þyse,
And comeþ aȝen þer hy aryse
Al vnder forþe. 66

(12)

around it.

þos myȝt wete wel, wo-so wolde,
þe wolkne by-clepþ al þe molde,
And so hyt doþ; 69
Ne may hy nauȝt þanne be endeles
þat þos be-go so hys and wes,
An þat hys souþe. 72

(13)

So there must be a supreme Power that holds up the earth,

Ac saye ryȝt þos—and ich afowe
þat euerech man hyt moȝt alowe
þat reson hent:— 75

and the stars revolving round it.

Hyȝt hys a myȝt of alle myȝtte
þat halt op þerþe and sterren bryȝte
Aboute itrent. 78

55. *þat þat*, Kölbing; MS. *þaȝ þat*.
60. *skele*, MS. *skyle*. 61. *monne* or *moune*?
71. *wes*, MS. *was*.

(14)

Þys ilke mytte, for hyt wel may, (138)
Bryngeþ forþe a wyt of swete aray,
Þet no swech nys; 81
For al þat hys an heȝ and loȝe
Hit schift and ditteþ ase hys oȝe,
And so hyt hys. 84

(15)

Wat makeþ sonne, mone, and sterren
To certeyn go, aboute and ferren,
And faylleþ naȝt? 87
Hyt mot wyt and wysdom, neade,
Þet of þe mytte þet iċh er sede
Hys forþe araȝt. 90

(16)

Nou þou sixte wel hou hyt syt, [leaf 207, bk.]
Þys ylke myȝte and eke þys wyt,
In oure boke: 93
Þe mytte hys fader of oure crede, The Power is the Father of our Creed,
Wysdom þe sone, for wytti-hede Wisdom,
Þat he forþ toke. 96 the Son;

(17)

Euer was þys ylke myȝtte, and as the Power is
And euer worþ, bye gode ryte, eternal,
Ne say nauȝt nay! 99
Hou mytte hyt [cesse], and eft by-gynne,
Þet nede neþ of none gynne,
Ac al do mey? 102

(18)

And ase hyt hys by-fore y-nome,
Þaȝ þat wyt of þe mytte [come]
By kende wey, 105
Þat wyt was euere naþeles, (139) so is the Wisdom.
Þe myȝtte nys neuer wytles,
Ne by ne may. 108

87. *naȝt*, MS. *nouȝt*.
100. *cesc* (or *deye*) supplied by Kölbing; *cesse*, p. 92, l. 207.

(19)

This is in accordance with the Athanasian Creed, sung at church nearly every day:

Her-to acordeþ oure fay,
þat holy cherche neȝ eche day
Wel merye syngeþ, 111
Ine a song ofte by note
'*Quicunque vult*' þet hys y-hote,
Ryȝt ase me singeþ. 114

(20)

For þer hyt of þe uader seyþ,
And of þe sone to-gadere leyþ,
In boke yset: 117
'The Son is of the Father alone: not made, or created, but begotten.' 'þe sone hys of þe fader alone
Engendred, nauȝt ymad of mone,
Nef oþe[r] wet.' 120

(21)

[leaf 208]

Do not think too much about this extraordinary pro-creation, Folye hyt hys to meche to þenche
Of þe engendrure, and þynne adrenche,
Of fader and sone: 123
So ase hy beþe, [hy] euer were,
And soche by-ȝete neuere nere
Elles ine wone. 126

(22)

Ac nauȝt forþ þan, þat hyt be soþ
Holy cherche to wytene doþ,
We wyten hyt wel; 129
but believe it. Ilef hyt, oþer þou ert by-caut,
For ho þat nele by-leue hyt nauȝt,
To helle he schel. 132

(23)

And þelke sone ȝet naþeles (140)
Father Ryȝt ase þe fader hys endeles,
Ase myȝt and wyt: 135
and Son are eternal. ȝef euer was [fader], euer was sone,
For beþe reysoun and eke wone
Aloweþ hyt. 138

114. *singeþ*, Kölbing *þingþ*.
120. *Nef = ne of; wet*, MS. *wat*. 121. *þenche*, MS. *þynche*.
122. *þynne = þe ynne*; or shall we read *þrynne*?
124. [*hy*], so also Kölbing.
127. *forþ þan = for þan*.

(24)

Nou we habbeþ uader and sone,
Ase hye beþ ryȝt ine persone,
And þan-cheysoun. 141
Wat may þe holy gost nou be?
Persone þrydde in trynyte,
Nou herkne reysoun. 144

The third person in the Trinity is the Holy Ghost.

(25)

Þou sixt þet al þat farþ aryȝt,
Be hyt þyster, be hyt lyȝt,
To acord hys wyue; 147
For ȝef þer were werre a-boue
Amang þe sterren, and no loue,
Al hy to-dryue. 150

For, as the economy of the Universe depends on love and harmony,

(26)

And bote a truwe loue come [leaf 208, bk.]
Of þare myȝtte and þa wysdome,
Ne myȝt hyt by; 153
And ryȝt of ham he moste come,
For werof elles te be y-nome
Can non ysy. 156

so a true Love must spring from the said Power and Wisdom,

(27)

Euer-to lef þat loue were,
For myȝtte and wysdom neuer nere
Wyþ-oute acord; 159
For ȝef acord hem hedde yfaylled, (141)
Ar ayder oþer hedde a-saylled
Wyþ wykked word. 162

that could never have been without concord;

(28)

Hou scholde myȝtte maky wrake,
Oþer eny descord onder-take
Wyþ oȝe wyt? 165
So nest, ac euer weren hy:
þanne moste loue euer by,
Nou þou sixt hyt. 168

and as they are eternal, so must Love be.

147. *wyue?*
148. *werre*, Kölbing; MS. *weyre.*
152. *þa*, Kölbing *thare.* 161. *Ar = hare.*
165. *oȝe*, MS. *cȝc.*
166. *ncst = nes it.*

(29)

This Love is the Holy Ghost, who, as the Creed has it,

þys loue hys self þat holy spyryt;
þer-to acordeþ holy wry3t
Ine þylke songe
þat ich was embe, [of] oure faye,
þat holy cherche singeþ a daye
At pryme longe:

(30)

'proceeds from the Father and the Son:

'þe holy [gost] of [þe] fader ryche
And of þe sone, of oþer ylyche,
So he for[þ] comeþ;

not begotten, nor created;

Noþer by-3ete, ne forþe i-wro3t
Of a3t þat hys, ne forþe of no3t':
By lawe hyt nomeþ.

(31)

[leaf 209]

And euer was þat holy spyry3t,
þat ylke songe wytnesseþ hyt,
And more þer-to:

and is co-eternal with them.'

þat he schal by, and hys, and was
Ase fader of heuene ry3t endeleas,
And sone al-so.

(32)

These three are really one:

3et oure by-leaue wole onder-gon (142)
þat þyse þre beþ ry3t al on,
And nys no wrong';

though diverse in person,

þa3 hy be ine reyson dyuers,
O god hyt hys, and stent in uers
Ine þulke song'.

(33)

þa3 my3te, wysdom, and eke loue,

and in their operations,

Hy þre by, ase ich sede a-boue,
Diuers ine werk',

yet one God.

Ine hem self o god hy beþ;
Nys non þat a3t elles y-seþ
So god [a] clerke.

177. *comeþ*, MS. *compe* [: *nomeþ*, 2 plur. imperat.].
178. *by-3ete*, MS. *by-hete*.
179. *forþe*, Kölbing *formed*.—*no3t*, MS. *nau3t*.
184. *he* (or *hyt*?), MS. *hy*.
185. *Ase*, MS. *þat*. 190. *reyson*, read *persone*? See note.
191. *and*, Kölbing *ase*. 195. *werk'*, MS. *work'*.

(34)

And naþeles ofte hy beþ y-blent,
þyse clerkes, wyþ here argument,
Ande gynneþ leȝe;
Hare oȝe wyt, hyt hym by-kecheþ,
þat god so sotylleche secheþ,
þat syt so heȝe.

(35)

þe fader hys god, for he may al;
þe sone hys god, for he wot al,
Wyþ-out[e] crye;
þe gost hys god, þat oneþ al,
Ȝet ne beþ hy bote o god al,
Nauȝt godes þry.

(36)

þaȝ myȝtte be to þe fader yleyd,
And wysdome of þe sone yseyd,
And loue þe gost',
Ȝet beþ hy þre of one myȝtte, (143)
Of one wytte and loue lyȝtte,
þorȝ fay þe hyt wost'.

(37)

Nou þou syxt wel þat encheysoun
Of oure by-leue, and eke reysoun,
þet o god hys;
Ȝef þou þenkest forþer hou hyt may be,
Go nauȝt to niȝ hys maieste,
To þenche amys.

(38)

NOu hys al þys by skele ondo,
And by-leaue alegged þer-to,
þat god hys he.
Nou we moste y-wyte more,
Of þyse worldle some lore,
Hou hyȝt may be:

Why Father, Son, and Holy Ghost are each God.

[leaf 209, bk.] And though power be attributed to the Father, and wisdom to the Son, and love to the Ghost, they are all of one power, and wisdom and love.

Do not go too near God's majesty in reflecting further on this mystery.

199. *y-blent*, MS. *y blendt*, *d* underdotted. 201. *leȝe*, MS. *lyc*.
202. *by-kecheþ*, MS. *by ch* (underdotted) *kcheþ*.
205. *al*, MS. *alle*, *le* underdotted.
206. *god*, Kölbing; MS. *swete*, see note.—*al*, MS. *all* (second *l* underdotted).
211. þe over the line. 213. Kölbing supplies *of* after *loue*.
216. In MS. this line is written in the margin.—*þe*, weakened form of *þou*.

(39)

Did the World also exist from eternity?

Wader þy[s] worldle euer were,
Oþer a some tyme nere,
And þo by-gan? 231
Euerte mytte hy nauȝt by,
Ich schal þe telle reyson wy,
Soþe ase ich can. 234

(40)

For godes myȝtte, ande eke hys wyt,
And eke hys wylle, to soffry hyȝt
So were woȝ; 237
For he hys almytty, ase ich er sede,
Al-wys, and wyl ine god-hede,
þet hys ynoȝ. 240

(41)

[leaf 210]

No: God's omnipotence, omniscience, and supreme goodness entailed that He should create it,

Ac ȝef he nedde þys world y-wrouȝt, (144)
And myȝte and couþe, and dede hyȝt nouȝt,
Hyt were amys; 243
Ac hys al-myȝtte hys of suche entaylle,
And hys al-wyt, hou mytte hyt faylle
Of þet god hys? 246

(42)

and He made it out of nothing;

He made hyt al, nys hyt non oþer,
And þat of nauȝte, my leue broþer,
He made hys werke; 249

for there was neither form nor matter, light nor darkness.

For er he a-gounne hys work so merye,
Nas noþer fourme ne materye,
Ne lyȝt ne derk. 252

(43)

Ne acombre nauȝt þy wyt any mo,
To meche to þenche hou hyt was þo,
Hyt [nys] nauȝt worþ; 255
Hou man hyt myȝte wete ich not,
For so to wytene, ase god hyt wot,
Comest þou nauȝt forþe. 258

229. *Wader* = *whether*, MS. *Fader*.
232. *Euerte*, Kölbing *Eterne*.
234. *Soþe*, Kölbing *Soche*.
238. *he*, MS. ȝe.
244. *al-myȝtte*, MS. *al myȝtty*.
245. *al-wyt*, MS. *al mytty*; see note.
251. *fourme*, *u* over the line.
247. MS. *al hy* (underdotted).
253. *any mo*, MS. *and mo*.

(44)

Ac some mey acsy, war god was
þo noþyng' of þe worlde nas,
Ne great ne smal?
þer þe worlde hys nou, was he,
And ȝet he hys, and euer schal be,
Ihole ouer al.

But where was God when there was nothing?

Where the world is now;

(45)

He hedde nede of none gynne,
Ne ȝet now neþ, to wonye ynne,
þou kepe nym;
ȝef þe falþ þrof to be aposed, (145)
Sey, god nys nauȝt in þer worldle aclosed,
Ac hy hys ine hym.

or say, God is not enclosed in the world, but the world is in Him;

(46)

þaȝ hy nabbe ende ne forþe gol,
ȝet ouer al he hys y-hol,
Wyþ-oute drede;
Nauȝt o del here, anoþer þere,
Ase great body, as hyt were,
þat al by-ȝede.

[leaf 210, bk.]

and though infinite, He is entire everywhere:

(47)

þou wost he may by yþoȝt of me
Alle yhollyche, and eke of þe
Wel betere, ich plyȝte;
He may by wel ine dyuers loȝ
Ryȝt al at ones, wel ynoȝ:
þat deiþ hys myȝtte.

He is omnipresent.

(48)

þyse wordle he made, as ich er sede,
Al ase hy hys ryȝt nou ine dede,
And loȝ and heȝ;
Ine þe gynynge of holy wryt,
Hou he hyt made ryȝt þer hyt syȝt,
Ich hyt yseȝe.

268. *falþ*, MS. *faly*.
271. *hy*, read *he*?
273. *drede*, Kölbing; MS. *crede*.

(49)

In six days He created all: heaven and earth, water

Ine dazes sixe he made hyt Ryzt:
Heuene and erthe and wolkne bryzt,
þet water te-dyzt, 291

and dry land and plants, the celestial bodies,

Tren and gras and erþe drezc,
Sonne and mone and sterren greyzc,
þat beþ so bryzt; 294

(50)

and the animals,

Fozeles, fisches ine þe depe, (146)
Bestes, wormes for to crepe,

and lastly man. And all was good;

And a last, man; 297
So þat hyt was god and sad,
Al þys world, þat was ymad
Of hym þat can. 300

(51)

[leaf 211]

Al hyt was god, wyþ-oute lak',
Hard and nesche, wyte and blacke,
And al þat wes: 303

for every creature of God must needs be sinless by nature,

Nedes godes creature
Moste be ryzt by nature,
Al senneles. 306

(52)

Zef quead so were of gode y-nome,
By ryzte he myzte be wyþ-nome
Ryzt ase a qued; 309
þer-fore ne myzte he nauzt do wroþe:

since He loathes evil-doings.

Ac schrewadnesse beþ hym loþe,
And hys for-beade. 312

(53)

Whence then comes all the evil in the world?

And seþþe god self hyt for-beade,
Wannes comeþ forþe al þat queaþ,
So meche þer hys? 315

303. *wes*, MS. *was*.
306. *senneles*, MS. *sennes les*.
307. *y-nome*, Kölbing *y-come*
310. *do*, Kölbing *be*.
311. *hym* altered from *hem*.
313. *And*, Kölbing *Ac*.—*seþþe*, MS. *þesse*.

And wel to donne apayneþ ueawe,
Ac hym apayneþ many a screwe
To do amys. 318

(54)

þat god hyt soffreþ, hou mey hyt be,
Seþþe of so great myȝtte hys he
þet, ȝef ha wolde, 321 Surely, God might, and
He myȝtte uordo þat hys quead, (147) ought to, do
And lete ous libbe, and nauȝt be dead? away with it,
Hyt þingþ ha scholde. 324 and let us live?

(55)

Leue broþer, ȝef he so scholde, If He ought
By þe syker þat hé so wolde, to, He would
Ac he hyt nele. 327 certainly do it;
Ich kan þe telle reyson wy but I will
He let y-worþe quead to by; tell you why
Nou harkne skele. 330 He suffers evil to exist.

(56)

þat alþer-ferste þat god schop, [leaf 211, bk.]
þat was heuene, þer nys no wop, The first
Soþ for to telle; 333 thing He created was Heaven,
For he hyt made of swyche aray, destined to
For alle manere blysse and play be the place
þer to folfelle. 336 of perfect bliss.

(57)

Ac o blysse hys, nys nauȝt folfeld, But bliss
War-fore þat heuene hys al ydueld, would not
And ȝet nou worþ; 339 be perfect,
Ac ich schel telle wat hys þat blysse,
And so we scholle wyte to wysse
Hou quead comeþ forþe. 342

(58)

ȝef þe by-falþ auancement
Of ȝefþe þat þe was yment,
Wel blyþe art þou; 345

316. *apayneþ*, MS. *apanyeþ*.
317. *many a screwe*, MS. *manþ ascrewe* (Wright correx.).
319. *mey*, MS. *meny*.
324. Dot after *þingþ* in MS.
337. *hys*, Kölbing *ther*.
339. *worþ*, MS. *werþ*.
344. *ȝefþe*, MS. *ȝef þe*.
343. *auance-*, MS. *auence-*

And ȝef þe falleþ to be eyr
Of a regne mechel and fayr,
More hys þy prou. 348

(59)

if the joy of conquest, than which none is greater, were wanting.

Ac nys no blysse ne no feste (148)
Aȝeyns þe ioye of conqueste
þet hys þorȝ god; 351
Ne mey me more ioye aspye,
þane wanne a man þorȝ pur mestrye
Keþ hys manhod. 354

(60)

And to great defaute hyt were,
ȝef no ioye of conqueste nere,
So merye hys hy: 357
Nou sixt þou þanne mytte beste
Hou ioye þat comeþ of conqueste
Mot neades by. 360

(61)

[leaf 212]

But where conquest is there must needs be strife, and some one confounded.

Nys gryt stryf wyþ-oute queade,
And þer conqueste hys, stryf hys neade,
And som yschent: 363
þanne nys hyt to god no wrang
To soffre queade þe gode amang
To auancement. 366

(62)

And if there were no wrong in anything, there would not be strife nor contention, nor victory either, and so the glory of Heaven would have been deficient.

For ȝef quead nere in none þynge,
þer nere stryf ne contekynge,
Ne no wyþ-sey; 369
And ȝyf stryf nere, ne victorye,
So scholde ine heuene [faylly] (þat) glorye,
Ac hyt ne mey. 372

(63)

There must therefore have been some one who,

þer-fore þer hys a maystre schreawe,
Wyþ hym mo beþ, and þet nauȝt ueawe,
And neades mote; 375

369. *no*, Kölbing *nouȝt*.
371. *þat* omitted by Kölbing. Böddekker proposed to write—*Hou scholde me haue þat glorye*.
372. *t* in *hyt* indistinct in MS.
373. *maystre*, MS. *mastrye*.

For he hys heaued of schrewednesse, (149) — being chief of evil, as God is chief of goodness,
As god hys cheaf of alle godnesse
And alle bote. 378

(64)

Hou mytte schreaudnesse by, — began doing wrong,
Bote scherewen were hy
þat hy ferst þouȝte? 381
For god ne dede no quead in dede, — since God Himself could not have done it.
For al was god, ase ich er sede,
Al þat he wroute. 384

(65)

þes ilke screawe so hys lyȝt-barn, — And that was Lucifer,
þat in-to helle god at-arn
Ferst for hys prede; 387
Ac god hyne makede fayr ynoȝ,
Bryȝt ande schene, and heȝest in loȝ,
Ferst ine hys dede. 390

(66)

Ac are he were y-mad parfyt, — [leaf 212, bk.]
Ase gode soffrede hyȝt, — who waxed proud, and,
He waux wel proud: 393
He wolde sette hys sete ryche
Of north half, and be god ylyche, — wanting to be like God,
To be a-lowed. 396

(67)

And so he werry ferst by-gan — first began to make war in Heaven,
Wyþ gode ine heuene, and ȝet te þan
Oþer wel fele, 399
Wyþ hym þat helde wyþ alle myȝtte, — he and his adherents.
Angeles þat god hedde ymad bryȝtte
In alle wele. 402

(68)

þys by-ganne schrewednesse (150)
Op an heȝ, ine heuene blysse,
þe ferste day; 405

380. *hy*, MS. *by*. 383. *For*, Kölbing *But*.
385. *lyȝt-barn*, MS. *lyȝt banr*. Kölbing reads the two lines:—*Thes ilke screawe so hyȝt: lyȝtbere, That god drove into helle fere;* but see note.
387. *Ferst*, Kölbing *Than*. 388. *Ac*, Kölbing *For*.
395. *north*, MS. *norch* (Wright corr.).
398. *te þan*, Kölbing *by than* (temporal).

Hyȝt moste neades for þe glorye,
Elles hedde y-faylled fyctorye,
Ac hyt ne may. 408

(69)

But they were all driven out with Lucifer.

Ac alle hy weren ydryuen out,
Wyþ lucyfer þat was so stout,
þorȝ godes myȝtte; 411

Those, however, who did not side with the left, grew stable, so as never to sin.

Hy þat ne hylde wyþ þe left
Sta[b]le woxe, þat neuere eft
Seneȝy ne myȝtte. 414

(70)

Two reasons there are why the Angels had not been made perfect first:

Tuo skeles beþ, þat me may wyte,
þat none nere ymad parfyte
Ine heuene ferst, 417
Er þe bataylle yended was
By-twexte god and sathanas
þat now hys werst. 420

(71)

[leaf 213] one was for the good ones,

O reyson was for angeles gode
þat chose aryȝt, and faste stode
At þylke dede: 423

that they should through pure conquest earn everlasting joy;

For þat hy scholde, þorȝ pur co[n]queste,
Habbe ioye euere to leste
For hare mede. 426

(72)

the other for the devil and his adherents, that they should be instrumental to the completion of the glory of Heaven, and lose their bliss

þat oþer reyson was for þe deuel,
þat he schal to mys wende hys cheuel
þorȝ hys malyce, 429
So þat folueld were þe glorye, (151)
And hym seelf þorȝ noble uictorye
Lys al hy[s] blysse. 432

(73)

for the profit of man,

ȝef hy hade be mad parfyȝt,
We nedde y-haued ryȝt no profyȝt
Ine heuene a-boue; 435

411. *þorȝ*, MS. *þoȝr*.
413. *Sta[b]le*, so also Kölbing.
414. *Seneȝy*, MS. *Sene ȝy*.
420. *werst*, MS. *worst*.
428. See note.
432. *Lys*, Kölbing *les*.
433. *hade*, MS. *heade*, first *e* underdotted.

Nou schal man be in hare loȝ,
And habbe ioye and blysse ynoȝ,
And pes and loue.

who shall now occupy their place.

(74)

And seþþe hyt moste nides by
Þet soche schrewen were hy,
Ase gode hyt mente,
Hou yst þet hy ine helle slabbeþ,
And þare-tou none grace nabbeþ
To repente?

But, why are the fallen angels condemned to hell, without the grace of ever repenting?

(75)

Suppose here hijs ρ iustyse,
God and truwe in alle wyse,
And wys of rede;
And dampneþ þeues for to ordeyne
Peys in londe, nauȝt fo[r] weyne,
Ne for queadhede.

Suppose there is a judge who condemns thieves, to secure the peace of the country;

(76)

Suppose he þat schel hem spylle,
And hongeþ hy wyþ grete wylle,
And hys wel glad;
Ne he neþ reuthe of hys em-cryste,
Þaȝ hy neuere of þefþe neste:
Þes hys a quead,

[leaf 213, bk.] and there is another who ruthlessly hangs innocent folk: this is a wretch,

(77)

For þat he hys manslegþe pur, (152)
Of wylle of mysauenture,
To spylle blod;
And he þat mente hyt, þat iustyse
Hys to preysy in þysse wyse
For hys wyl god.

while the former is to be praised for his good intention.

(78)

So þou sixte þat me may dyȝte
Quead for gode, and þat wyþ ryȝtte,
And so me deþ;

So bad things may serve for good purposes.

437. *ynoȝ* in a later hand. 443. *þare-tou* = *þer-to*.
450. *queadhede*, MS. *quead heuede*.
454. *reuthe*, MS. *reuche.—em-cryste*, MS. *eny cryste*.
455. *þefþe*, MS. *þef þe*. 457. MS. *manslez þe*.
465. *deþ*, MS. *der* (Wright correx.).

And hy þat doþ hyt ine deade,
Wyþ hare wyl of schrewed-hede;
Dampnable beþ. 468

(79)

Thus God suffered the Evil One to fall into perdition,

Þos moȝe we wel by reysoun scheawe
Þat, þaȝ god soffrede such a schreawe
Al for to spylle, 471
Hyt was for gode, ase ich er sede,
And lucyfer in hys mysdede
Was wykke of wylle. 474

(80)

And þare-uore dampnable he hys,
For he was [glad] to don amys,
Þo þat he myȝtte; 477

and suffered his evil-doing, because good came out of it.

And god soffred þat ylke dede,
For god come þrof, ase ich er sede,
Ase god hyȝt dyȝtte. 480

(81)

[leaf 214]

Nor was it done by Him out of malice, although He might, through His grace, have disposed the will of Lucifer to choose what was right.

Ne hyt nys of god no malyce
Þeȝ he hym soffrede lese hys blysse
And alle hys wele, 483
Al þaȝ he þorȝ hys grace myȝtte (153)
Habbe y-don hym wilni þat ryȝtte;
Nou harkne skele. 486

(82)

Hyt onbycome ine eche place
Ȝef ech [þ]yng' hadde ylyche grace
To ioye and blysse; 489
And ich mey ȝyuen, and eke wyþ-draȝe,
Al þat myn hys, by gode laȝe,
Wyþ-oute malyce. 492

(83)

For, is it not God's right to grant, or withdraw,

Ne may nauȝt þanne god al-so,
War he wyle, hys grace do,
And eke wyþ-draȝe, 495

466. *ine deade*, read *in mysdede*? cp. l. 473.
476. [*glad*], cp. l. 453; Kölbing *greedy*, or *glad*.
481. *no*, MS. *ne*. 482. *lese* Kölbing, MS. *lasse*.
483. *And* Kölbing, MS. *In*.
484. *þaȝ*, MS. *þat*. 491. MS. *myn myn*, Kölbing *myn oȝe*.

ȝef he wole, wyþ-out malyce,
And wyþe-oute alle manere uyce?
Nys þys god laȝe?

(84)

ȝes, y-wys, god laȝe hys:
Þet hyt be al ase hys wyl hys
Hyt wyle wel by-come;
Nys non þat conne dyȝte hyt bet,
Al-þaȝ hyt þenche wel on-net,
Hys wyl, to some.

(85)

Þer þat god wyle grace ȝeue
Euer to libbe, hyt mot leue
Ine sauement;
And þar he wyle hys grace wyþ-draȝe,
Nys nauȝt malyce, ac hyt hys laȝe
And iugement.

(86)

Ac wy he grauntеþ grace to one, (154)
And soche and oþeren grauntyeþ none,
Segge ich ne kanne;
Bote þet hys hys priuete
Of hys domes in equyte,
Wyþ wyl to þanne.

(87)

For þer nys nouȝt of þysse wylle
Her to iugy, ac be we stylle,
We beþ y-let;
For dauyd ous to wyten deþ,
In boke, þat godes domes beþ
A grou*n*dlyas pet.

(88)

For hys ne may no wyt areche,
Bote þo þet hym self wyle teche
He scheawyþ hy,

His grace as He likes?

*Certainly it is; for it is fit that He should do His will in all things.

[leaf 214, bk.] But, why He grants grace to some, and none to others, is the secret of His judgments,

which are a bottomless deep (Ps. xxv. 7),

not to be sounded by any man's wit.

498. *þys*, MS. *nys*.
501. Omit *Hyt*?
505. *ȝeue*, MS. *ȝyue*.
508. *hys*, MS. *wyþ*.
514. See note.
516. *wyl*, MS. *wel*.

And þe he nele, hy beþ pryue:
Al þat y-ordeyned heþ he
Mot neades by. 528

(89)

Thus the Devil and his adherents are damned to eternal punishment.

Þus þe deuel ydampned hys,
And wyþ hym al-so þat beþ hys,
Deuelen wel mo; 531
For þat þe grace of god him faylleþ,
Moche hys þe pyne þat hem eyleþ,
And eke þe who. 534

(90)

And this is one of the reasons why they may never repent:

Wy hy ne moȝe, ase ich er sede,
Wel repenty of hare mysdede
Lest enne skele, 537
þat ich schal segge, ase ich can; (155)
Mo beþ, ac þet longy te man
Ne beþ nauȝt fele. 540

(91)

[leaf 215]

As white is set off and heightened by juxta-position of black;

Swyþe fayr þyng hys þat wyte,
And þer by-syde blak a lyte,
Wel ydyȝt; 543
þe wyte hyt þe uayrer makeþ,
And [hym] selue more hyt blakeþ,
And al hyt hyȝt. 546

(92)

as the wise man seems wiser in the company of fools;

þe wyse man þe wyser semeþ
þer þet menye foules dremeþ,
And no reysoun; 549

and as in battle it gives more pleasure to see all foe-men fail;

þe merrer hyt hys ine bataylle
þet me sykþ al þe vomen faylle,
And falle a-doun. 552

(93)

so the exult-ation of the blessed in heaven

þys lykynge hys for heuene blysse,
þat leste schal wyþ-oute mysse
Ase euere mo; 555

526. *he nele*, MS. *henele*. 527. *heþ*, MS. *beþ*. 534. *who* = *wo*.
539. *ac*, MS. *at*.—*longy*, read *longeþ*? 542. *blak*, MS. *blok*.
543. *ydyȝt*, MS. *ydryȝt*. 544. MS. *þe wyte þe uayrer hyt makeþ*.
547. *wyse*, MS. *wyser*.—*semeþ*, MS. *soneþ*.
551. *me sykþ*, MS. *msykþ*. 555. *Ase*, Kölbing *And*.

Þar hys so meche þe more merye
Þe deuel ys þat me[y] nauȝt ne derye,
And helle also.

(94)

Hy þet þer beþ so moȝe ysy
Wat peryl ascaped beþ hy,
And be þe blyþere;
So þat folueld þe ioye nere,
Bote euere helle pyne were,
And þrynne wiþere.

(95)

Ac wo beþ werþeþ for to by (156)
Euer ine helle þanne hy
Þer sech gelt hys?'
Þenne mey be wel þys skele:
Þaȝ grace faylly ham to wele
No wonder nys.

(96)

And ase angeles þe faste stode
For heuer eft by-come gode,
And glad an blyþe,
Ryȝt deuelen [so] for screawed-hede
Euer mo forse scholle brede,
And wreþe and nyþe.

(97)

Ac þo hy hedde ine heuene ytopped,
Wy nedde hy be ine helle y-stopped
For euere mo,
Ac Nauȝt her in þys myddelnerde,
For to maky men offerde,
And to mysdo?

(98)

For þo hye weren out ycached,
And ouȝt of hare loȝ arached
For hare senne,

is the greater because of the existence of a Devil that can do no harm, and also of hell,

without which their joy would not be complete.

[leaf 215, bk.]

And as the angels who stood firm became good for ever, so the devils shall for evermore be breeding violence and wrath and enmity.

But, why have they not been locked up in hell, instead of being permitted to terrify and tempt men here on earth?

556. *þar*, read *þat*? 557. *deuel ys*, MS. *deuelys*.
559. *moȝe*. MS. *more*. 560. *beþ*, MS. *bey*.
566. *hy*, Mätzner, Spp. II., s. v. *gult*, MS. *by*.
569. *wele*, MS. *wole*. 574. *Ryȝt deuelen* [*so*], Kölbing *Ryȝt* [*so*] *deuelen*.
575. *mo*, MS. *me* (or *ine*, i-stroke wanting?); see note. 580. *Ac*, MS. *At*.

When their place in heaven had become empty,

We moȝe weten hyt wel y-nou
þat al ydel was hare loȝ
þat hy weren ynne. 588

(99)

And one-by-comeleche þyng hyt were
ȝef eny loȝ þer leþy were,
Seruynde of nouȝt[e]; 591

God created man, that he should win it for himself.

þar-fore god made mannes schefte, (157)
þat ylke loȝ al for to crefte,
Ase god hyȝt þoute. 594

(100)

But he could not have won the glory without victory.

Ac manne ne mytte nauȝt þe glorye
Crefte, wyþ-oute victorye,
My leue broþer; 597
For ȝef he nadde hyȝt þorȝ conqueste,
Folueld ne mytte be hys feste
Al ase anoþer. 600

(101)

[leaf 216]

Therefore he was not created perfect, and one tree in paradise was forbidden him.

þare-fore god made hym god and wys,
And mayster ouer al paradys,
Ac nauȝt *par*fyt; 603
For o trou þ[r]ynne god for-bead,
Ase he nolde nouȝt be dead,
Nauȝt take hyt. 606

(102)

And god reyson was þat he nere
Nauȝt *par*fyt, ase oþer were
To-uore ysed; 609

And as he was made of earth, it was fit for him to be tried on earth;

Ac, ase he was y-mad of erþe,
Ryȝt here an erþe hyt was wel werþe
He were asayd. 612

(103)

and that is why the devils were not locked up in hell.

þer-fore nas helle nauȝt y-schet,
Ne deuelyn þer-inne nauȝt y-det
Ine þare crybbe, 615

587. *al*, so also Kölbing; MS. *ase*.
590. *ȝef*, MS. *ȝeȝ*.—*lepy*, the *e* resembling *o* in MS.
593. *crefte*, MS. *crafte*.
596. Read *Crefte* [*al*]?
607. *he nere*, MS. *henere*.
611. *werþe*, MS. *worþe*.
614. *y-det*, MS. *y dut*.

For þat hy scholde man asaye
Waþer he was worþe for to deye
  Oþer to libbe. 618

(104)

Ac þo þe deuel hyt aspyde (158) When the Devil discovered that
þat man hym scholde þer abyde man should
  To be assayde, 621 be tempted,
He þouȝte gyle al onder-go, he made up his mind to
For of þet he hadde her ydo use wile;
  He was affrayde. 624

(105)

Nas wonder þaȝ hę were affrayd, for he was afraid of
For swyþe wel he was auayd what he had done before,
  Of mannes stad; 627
For after god semblant he bere, seeing that man bore
And he þouȝte a þet hym uel er, the likeness of God
  þo he was ymad. 630 upon him.

(106)

Ac hys enuie aȝeins man [leaf 216, bk.]
So great by-comeþ, þet al for þan
  He nolde lette 633
þat he nold[e] man afounde,
And an hym, bote he mytte stonde,
  Hys uenym sette. 636

(107)

And dede hym in an addre wede, So he put on a serpent's dress,
þat best was of mest schreuhede,
  Of alle beste; 639
Hyt moste neades screwed by-come,
þo þat hy[t] hedde ine hym y-nome
  Soch a tempest[e]. 642

(108)

And he gan to þe trowe glyde and glided on to the forbidden tree.
þat was for-boden, al forte abyde
  After hys praye; 645

623. *her* = *er*.
625. *were*, MS. *wede* (corr. Mätzner, Spp. II, s. v. *anayen*, erroneously for *anayen*).
629. *wel*, MS. *wel*. 632. *by-comeþ*, read *by-com*, pret. ?
636. *sette*, MS. *sente*.

Not daring, however, to assail Adam,

Ac sore hym drade for to faylly, (159)
And dorste nauȝt adam asaylly,
Al for to waye. 648

(109)

he turned to Eve, whom he thought to be less steadfast,

Ac wel hym þouȝte þat eue nas
Naȝt so stedefast ase adam was,
þat was hyre lorde; 651

and addressed her out of the tree:

And ase hy come, he gan here knowe,
And to hyre speke out of þe trowe
þys ylke word: 654

(110)

'Why has God forbidden you to eat of all the fruits in paradise?'

"Leue dame, say me now,
Wy heþ god for-bode hyt ȝow
þet ȝe ne mote 657
Eten of al þat frut þat hys
Here growynde in paradys
To ȝoure bote?" 660

(111)

[leaf 217]

'We eat of all the trees,' said Eve,

"We eteþ y-nou," quaþ eue, "y-wys,
Of alle þe trowes of paradys,
And beþ wel gled; 663

'but this tree we must not touch,

Bote þys trow mote we nauȝt take,
For boþe me and mynne make
God hyt for-bede, 666

(112)

lest we should die.'

And seyde, ȝef we þer-of ete,
We scholde deye, and lyf for-lete
And alle blysse." 669

'No,' quoth the fiend, 'you shall not; but God knew well

"Nay," quaþ þe fend, "ac ȝe ne scholde,
Ac he wot fol wel wet he wolde,
þat for-bead þys. 672

(113)

that your eyes should be opened, and you should be like gods,

He wot wel, ȝef ȝe þer-of toke, (160)
Wyþ eȝen scholde ȝe forþ loke
Ryȝt ase godes, 675

656. *ȝow* Kölbing, MS. *now.*
657. *ȝe*, MS. *he.*
663. *gled*, MS. *glad.*
670. *ac*, Kölbing *þat.* 671. *wel*, MS. *wel wel.*
673. *He*, MS. *ȝe.*

And conne boþe god and quead, — knowing good and evil,
And neuer þe raþer be dead — and should never die
For hys for-bodys." — for it.'

(114)

Þos he gan hyre herte ablowe, — Thus he swelled her
And hy seȝ þat frut ine þe trowe — heart,
Was fayr and god,
And et þrof, dame lykerouse, — and she ate of the fruit,
And made ekᵗ eten hyt hyre spouse : — and made her husband
Hy weren wode. — eat also.

(115)

Anon opened þer boþe hare eȝen, — Perceiving then that they were
And naked þat hy weren y seȝen, — naked,
And woxe of-schamed ;
Wyþ leaues hy helede hem þer-fore ; — they covered themselves
Ne mytte hy no lengᵉ be for-bore — with leaves;
To be y-blamed.

(116)

Ac þo hy herde god speke, — [leaf 217, bk.]
Wel sone an hal by-gonne þreke, — and when they heard God's voice,
Wer þet hy mytte. — they sought a hiding-place.
" Adam," quaþ god, " wer myȝtou be ?" — 'Adam, where art thou ?'
Queþ he : " lord, þo we herde þe, — Said Adam :
We were of flyȝte ; — 'Lord, when we heard Thee, we fled,

(117)

And nedes moste, lord, to soþe,
Al for þat we beþ naked boþe, — because we are naked.'
Ase uole þynges."
Queþ god : " ho haþ y-scheawed ȝou (161) — Quoth God: 'Who has made you aware of your
þat ȝe beþ boþe naked nou, — nakedness,
Bote ȝoure Etinges ?" — but your eating ?'

683. *made*, MS. *maden*.
688. *helede*, MS. *helete*.
692. *by gonne þrcke ;* Kölbing *hy-gonne hy scke.* The two lines probably ought to run thus :—*Ac þo hy herde godes spcche,*
Wel sone an hal hy gonne seche. See note.
701. *ȝe*, MS. *he*.
702. *Etinges*, Kölbing *doinges*. *E* resembles *O* or *s* in MS. ; but see note.

(118)

Said Adam:

Sede adam wyþerlyche to gode:
"Nedde ich y-broke nauȝt þy for-bode,
Ne nauȝt do so,

'The woman made me break Thy prohibition.'

Nedde þe wymman, lord, y-be
þat to felaȝe þou madest me,
Hy dede me hyt do."

(119)

Then said God to Eve: 'Why hast thou thus misled man?'

þo seyde god almyȝty to eue:
"Wy madest þou man mys-byleue,
And þous mys-went?"

Eve answered: 'Woe the while! the serpent has beguiled us.'

Ac þo seyde eue: "so wey þat wyle!
þe eddre, lord, wyþ hyre gyle
Heþ ous y-schent."

(120)

God then cursed the worm,

þo by-gan god speke to þat worm:
"For þou areredst þerne storm
And alle þys hete,
Acorsed be þou bestes by-syde,
Opone þy wombe þou schalt glyde,
And erþe frete.

(121)

[leaf 218]

And ich schal makye contekhede
By-tuyce þyne and wyues sede,
And moche to pleity;
So schal þy power be by-reued,
þat ȝet schal wymman trede þine heued,
And þou hyre wayti."

(122)

pronounced to the woman her doom,

So sede he wymman here lere, (162)
Hou hy scholde al hyre children bere
Ine sorȝe and stryf,

708. *Hy*, MS. *Hyt*, but *t* nearly rubbed out.—*dede*, MS. *dede hyt.*
712. MS. *Ac so* (underdotted) *þo.*—*so wey þat wyle*, Kölbing *se wey þat wyle.*
723. *pleity*, Kölbing *playte*, MS. *pleny.*
724. Kölbing inserts þe after *power.*
725. *ȝet*, so also Kölbing, with a query; MS. *ȝef.*
726. Kölbing *hyre* [*heel*] *wayti.* See note.
727. *So*, read *þo*?—*here lere*, Kölbing *scholde lere* ('should learn').

And þet hy scholde lybbe her
Euere ine mannes daunger
Al hyre lyf. 732

(123)

To adam seyde god of heuene : and gave sentence on Adam,
" For þou dedest by þine wyues steuene
þet was for-hote, 735
þer[þe] hys acorsed ine þyne deade,
In swinched þou schalt þy lyf leade,
And ete ine swote, 738

(124)

Al wat þou art aȝen ycome
In-to erþe þat þart of ynome,
þorȝ deaþes bende ; 741
For þou nart bote of poudre y-welt, that he should return to dust,
And aȝen into poudre schelt, of which he
Manne, at þyne ende." 744 was made.

(125)

þorȝ þe fend, þat hys oure uo, This was the beginning of all our misery by the
þos by-ganne ferst al oure wo
þet we beþ inne ; 747 treachery of the fiend.
An þos by-ganne ferst trecherye
þorȝ þe feend, and ek' enuye,
Manne for to wynne. 750

(126)

And wonderuol was þys assay, [leaf 218, bk.]
And wonder-lyche ȝede man a-way, Wonderful was man's trial, and
Lyȝtlyche y-lore ; 753 wondrously
Ac wonder-lyche ȝet forþ myt þan (163) came he out of it, likely to be lost.
Her ine þys world hys euer man
To sorwe y-bore. 756

(127)

Ac, crystene man, for al þys wounder, But let no Christian despair for that.
Loke þat þou ne go nauȝt onder
þorȝ wantrokynge ; 759
For soþe apreued hys þys saȝe,
Boþe by þe elde and nywe laȝe,
Wyþ-oute lesynge. 762

737. *swinched* for *swinch-hed* ? or simply an error for *swinche* ?

(128)

Judicious was God's ordinance;

And ske[l]fol was þys ordinaunce,
Þaȝ man by-uolle so hard a chaunce
Þorȝ trycherye; 765

for as the fiend in heaven, when he strove for mastery, was over-mastered,

For þorȝ mestrye þat he uorþ droȝ,
Þe feend in heuene lias hys loȝ,
Þorȝ pur mastrye. 768

(129)

so, when he meant to use secret wile,

Ryȝt al-so, þo he gyle þouȝte,
For to brynge man to noȝte
Pryuelyche, 771

God thought to meet him with the same device.

God almyȝty, þat hys wyl wyste,
Aȝeyns hym þoȝte go by lyste
Al so styllyche. 774

(130)

For in the tree was death, as was manifest from God's prohibition;

For ine þe trowe deaþ was kene,
And þat god made wel y-sene,
Þet hyt for-bead; 777
And he weste þat god hyt sede,
ȝef man þrof ete he scholde awede,
And eke be dead. 780

(131)

[leaf 219] but life was also in it, though hidden from the fiend.

Ac lyf was al-so ine þe trowe, (164)
Ac þat ne myȝte be nauȝt y-knowe,
For god hyt hedde; 783
For hyt was pryue for a wyle
Aȝe þe fendes priue gyle
Þe man for-ledde. 786

(132)

It was not for nothing called Tree of Life:

for, as man was beguiled through a tree, he should be redeemed on a tree;

For nauȝt nas hyt ycleped ne hys
Trou of lyue in paradys,
Ac wyste; 789
For, ase man was þorȝ trowe by-couȝt,
In trowe he scholde be for-bouȝt,
Þat þe fende neste. 792

764. *by-uolle* may also be read *by uelle* in MS.
767. *lias* seems to be the reading of the MS.; Wright *has*, which makes no sense.
778. *And*, Kölbing *For*.—*he*, MS. ȝc.—*weste*, Kölbing *wete* (pres.).
781. *Ac*, Kölbing *And*. 784. *For*, Kölbing *And*.
787. *ne hys*, Kölbing *y-wis*. 789. Kölbing *Ac* [*god hyt*] *wyste*.

(133)

And þat was ine þe holy rode,
þorȝ þe schedynge of þe blode
Of godes sone,
Ase ich her-after telle may,
þat he tok of a clene may
Aȝeyns wone.

and that was on the Holy Rood-tree, by the shedding of Christ's blood.

(134)

Hedde he wyst þer hedde ybe
Lyf for-boute ine þe appeltre,
He nedde assaylled
Noþer adam ne non of hys;
Ac are þe worlde was al þys
Was y-conseyled.

Had the fiend known that, he would not have assailed Adam.

But all was premeditated from the beginning

(135)

God wyste wel þat man schold erry,
And þorȝ on-boxamnesse uerry
Fram alle healþe;
þer-fore þat consayl was wel trye
Aȝeyns þe feendes foule enuie
To abatye welþe.

(136)

þys consayl, hou hyt scholde be,
Al was y-consayled of þre
Ere eny tyme,
Of fader and sone and holy gost,
þat ich was embe, ase þou wel wost,
Ferst in þyse ryme.

[leaf 219, bk.]

by the Trinity.

(137)

And was þat conseyl so ytayled,
þat hyt ne myȝte habbe faylled
To bote of manne,
And certeyn tyme yset þer-to,
And hou hyt scholde be y-do,
And wer and wanne.

and a certain time fixed for its being carried out.

794. *schedynge*, MS. *schewynge*.
797. Kölbing inserts *lyf*, or *body*, between *þat* and *he*.
800. *for-boute*, read *for-hole*? Kölbing *for-houle* (= *for-hole*).
803. *al þys*, MS. *and hys*. 812. *of þre*, Kölbing *of* [*hem*] *þre*.
815. *ase* Kölbing, MS. *þat*. 817. Kölbing puts *was* after *conseyl*.

(138)

And so mankind toiled here on earth 5000 years and a half,

And her mankende swank and dalf
Fyȝf þousend wynter and an half,
And ȝet wel mo, 825

ere the time of life came.

Er þane þe tyme of lyue come,
And deaþ man hedde for hys dome
And helle also. 828

(139)

One reason why God deferred it so long may have been,

Þet go[d] so longe abod, þe skele
Wel mey be þys, þat on of uele:
To mannes mende; 831

that Death should manifest his sway,

For deaþ scholde hys meystryes keþe,
And [man] forsopie and for-seþe
In deaþes bende, 834

(140)

and man become sensible of his overthrow,

Þat [he] myȝte ryȝt wel y-knowe (166)
Þat he was ryȝt al oue[r]-þrowe
And harde y-nome; 837

and that the fiend might fancy man would never get out of his misery.

And þe fend hyȝt myȝte wene
Þet men out of so longe tene
Ne myȝte come. 840

(141)

[leaf 220]

But what was the guilt of those unborn when Adam and Eve sinned?

Ac her aryst a questio[u]n:
Þo þat adam was broȝt a-doun
And eue al-so, 843
Wet gelt hedden hy þat þo nere,
Þet hy to deþe ischape were,
And eke to wo? 846

(142)

By their transgression our first parents became altogether corrupted;

Þou syxt, broþer, by þan by-fore,
Þat oure aldren were al for-lore,
Adam and eue; 849
For þar nas of ham no partye
Þat nas torned to vylanye,
So to by-leue. 852

829. *skele*, MS. *skyle*.
830. *of*, MS. *os*.
836. *oue*[*r*]-*þrowe*, MS. *oue þreawe*.
844. *þo nere*, MS. *þonere* (Wright corr.).

(143)

Ac now be wey of ham y-come,
Wyþ flesch and blod of ham i-nome,
  Þet was ablowe
Þor3 þe fenym of þe fende;
Þanne falþ ous rewelyche by kende
  To soffry wowe.

and so are we, their descendants;

(144)

And þos þat chyld to ny3t y-bore,
Þa3 hyt deyde, hyt were for-lore
  3ef crystnynge nere,
Þor3 þe flesch þat hyt nome (167)
Of hys eldren þat hyt of come,
  Þat wykkede were.

but for baptism, every new-born child would be lost, having sprung from wicked parents;

(145)

And neades moste [hyt], leaue broþer,
Ry3t of ham come, and man of oþer,
  And be nature;
For elles nadde man y-be
Nau3t y-lych gode in trynyte
  Þor3 engendrure.

as, indeed, one man must naturally descend from the other, or man's generation would not have resembled that of God in Trinity.

(146)

Þa3 hy be þor3 senne demeyned,
So nas hyt nau3t ferst y-ordeyned,
  Þy[s] engendrure;
For þo man senne3ed in paradys,
Al chaungede þat flesch a-mys
  To mysauenture.

[leaf 220, bk.]

Had man not sinned in paradise,

(147)

Elles nedde hyt be no senne,
Þy[s] engendrure of al mankenne
  In al þys wone,
Ac senne-leas hyt hadde ybe,
Ase þe engendrure in trynyte
  Of fader and sone.

the generation of all mankind would have been untainted with sin, like that of the Father and Son in Trinity;

853. *wey* = *we*.
862. Kölbing would supply *haþ* after *hyt*.
865. Kolbing connects this stanza with the preceding one, by putting a comma after *were*, l. 864.
867. *And*, Kölbing *All*.

(148)

Ase mannes ylyche ymad of tre
May nauȝt be al ase man may be
Inne alle þynge, 885

although there is this difference,

Ne godes ylyche, man, y-wys,
Ne may nauȝt be al ase god ys,
Of heuene kyng'. 888

(149)

that God, the Father, engendered His Son in an extraordinary way, while man has to bide his time of engendering.

For god, þe fader, hys leue sone (168)
Engendrede out of alle wone,
Wyþ-oute tyde; 891
Ac man haþ certayn tyme of elde
Wanne he may engendrure ȝelde,
And tyme abyde. 894

886. *Ne*, Kölbing þos.

NOTES.

120/170 means page 120, line 170.

P. 1, Heading. Ps. lxxvi. 4: "Memor fui Dei, et delectatus sum, et exercitatus sum, et defecit spiritus meus."

1/9. *to wisse*, for certain.

1/13. The spelling *and* for *an*, as in *and hondred*, is most often found in the unstressed prepos. *an*:—*and honde*, 19/507; *and erþe*, 107/258, 124/291; *and heȝ*, 120/170, 123/261. The addition of the *d* is probably merely graphic, and may be due to the reverse fact, that the unemphatic conj. *and* is frequently written *an*, according to the pronunciation.

1/15, 16. *crefte*, to attain. Cf. 34/943, 54/1526, 150/593, 596. Intr. *crefte to*, 18/476.

2/22. *sprind*, O.E. *sprin(g)d*, active, vigorous.

2/26. *To gile*, to (his own) deception, in self-delusion.

2/27. For the position of *ȝet* cp. 30/824–5: *Ech screade ȝet al so longe hys godes body*, etc.; 58/1622: *Ilome ȝhet some weneþ ligge in spoushoþ, And liþe in hordome.* We are reminded here of the M.E. poem known by the name of 'Long Life,' and may also compare the following passage in the 'Library of Early English Writers,' ed. by C. Horstmann, vol. i. p. 137 ("Our daily work," MS. Arundel 507 = MS. Thornton, p. 311):—

And saynt Jerom sais: na thing so mikil bigilis man as þat he knowis noght þe tyme of his life, þat to him is vncertayn. & ȝit hightis he himself lang life, as he might at his will dryue dead obake.

2/47. *Now schewe þis* can hardly be strained into sense. It seems as if the eye of the scribe, in writing *þis*, had been caught by the same word at the beginning of the next line. Did the poet perhaps write: *Now schreawis*, as a sort of expletive, such as are not unfrequently found in the bob-verses?

2/48, 49. "Scala cœli caritas est, cuius gradus diversæ virtutes." Honor. Augustod. (Migne, 172, 1239).

3/57. *And þat* may possibly mean 'if (that), even if, although.' Mätzner does not mention the combination of *that* with *and*, either in the Spp. or in the Gramm.; but an instance of it is found in 'Engl. Stud.' viii. 280: *Moche evill water shall ye fynde: whiche do sethe, and scomme hit, and that hit be cold, or that ye drynke hit.* It is as likely, however, that the scribe of the Shoreham MS. should have miswritten *þat* for *þaȝ* here, as he evidently did elsewhere, *e. g.* 6/148, 7/169, 59/1672, 146/484, etc. In some cases the error appears to have been detected by a later revisor, who accordingly altered the wrong *þat* again into the correct *þaȝ*, *e. g.* 8/219, 61/1715.

3/64–70. It is hard to guess what the scribe can have meant by *Of serewnessche*. Varnhagen, 'Anglia,' iv. 201, referring to a passage on 103–4/153–156:

Ac þench þou nart bote essche,
And so þou loze þe,
And byde god þat he wesche
Þe felþe þat hys in þe,

supposes the original reading here to have been *Of essche*. He therefore translates ll. 67–8: "Hier kann er sich nicht reinigen vom Staube" (here he cannot cleanse himself from dust), dust (*essche*) meaning either "das Irdische" (earthiness), or better, perhaps, "Schmutz der Sünde" (filth of sin). This *essche*, he argues, was not understood by the corrector, who accordingly put *screwn* before it, the whole being intended for *screwnesse* (*schrewnesse*) = *pravitas*. But, apart from the error in the latter statement (the MS. having distinctly *serew-*, not *screw-*, and, as Dr. Furnivall assures me, like the rest, in the original handwriting), I doubt whether *essche* is ever used in the sense of 'foetor (sordes) peccati' = *felþe* or *felþe of senne*, as Shoreham otherwise expresses it, which seems to me the only one agreeing with l. 66: *And aldey he to senne falleþ*. In the passage referred to by Varnhagen *essche* appears in its literal sense of dust: "Memento homo quia pulvis es, et in pulverem reverteris." Waiving however this objection, I do not think that by the adoption of Varnhagen's conjecture every difficulty is cleared away. In my 'Beiträge zur Erklärung und Textkritik des William von Schorham,' I observed that the form *moze*, ll. 65, 67, could only be subjunct., or plur. ind. pres., either of which was impossible here. Varnhagen questions my statement by pointing to two passages in 'Ayenbite' where *moze* renders Fr. *puet*, and must therefore be taken as 3rd sing. ind. pres. But is this quite certain? In the first passage, 'Ayenb.' 10,—*yef he hit wot and moze hit do* = *se il le set e le puet faire*, there may as well be a change of mood, which is by no means uncommon in conditional clauses. In the very sentence quoted by Varnhagen there is such an obvious change, Dan Michel translating the French *s'il ne l'* rent *la ou il doit . . . ou s'il ne l'* fait *au conseil de sainte eglise* by—*bote yef he hit* yelde *þer ha ssel* (*yef he hit wot and moze hit do,*) *oþer yef he ne* deþ *by þe rede of holy cherche*.—The second passage, 'Ayenb.' 21, runs: *þet wenþ by more worþ þanne he* by; *oþer more may þanne he moze; oþer more conne þanne he* can, etc. = *qu'il cuide plus valoir que il ne vaut, ou plus pooir qu'il ne puet, ou plus savoir qu'il ne set*, etc. But I do not really see why *moze* should not be subjunct. as well as the preceding *by*, in spite of the indic. in the Fr. text, which is, indeed, retained in the following *can*. There are even more passages than those in 'Ayenb.' to which Varnhagen might have referred in support of his opinion that *moze* is used as 3rd sing. indic.; for instance, pp. 104, 168, 193. In all these passages however the subjunctive is just as consistent with English usage as the indicative. Unless, therefore, other evidence be adduced, I cannot persuade myself that *moze* ever represents the 3rd sing. indic. pres., at least in M.Kt.; and I still hold that in our stanza it must have been corrupted by the scribe from original *may he* (note particularly that *oȝ* in l. 67 is written on erasure). This is not so incredible when we consider that *h* and *ȝ* are often confounded in the MS.

For hy, l. 65, may possibly mean *for why* (cp. the spelling *ho* for *hwo*, *who*, 108/275, 277, 281, 131/48).

As to *pury*, l. 67, it is of course the M.E. equivalent of O.Fr. *purer*. Stratm.-Bradley gives only instances of the pa. pple. *pured*. Godefroy has it also as a verb neuter, but only in the sense of 'épurer, fermenter.'

It may still be mentioned that Kölbing in his edition of 'Arthour and Merlin,' p. lvi, footnote, thinks that for the unintelligible *serewnessche* we shall probably have to substitute a word ending in *-nesse*, such as *filþinesse* [: *wessche*]. This conjecture rests on the doubtful supposition that O.E. *sc* became *ss* (i. e. voiceless *s*) in M.Kt.; and, besides, it overlooks the fact that the bob-verse cannot have more than one stress.

3/78. "anima carnis in sanguine est," Levit. xvii. 11.—*giste* is here = O.Fr. *giste*, resting-place.

4/83-86. Cf. Thom. Aquin., 'Summa Theolog.' p. iii. quaest. 62, art. 5: "Unde manifestum est quod sacramenta Ecclesiae specialiter habent virtutem ex passione Christi, cuius virtus quodammodo nobis copulatur per susceptionem sacramentorum; in cuius signum de latere Christi pendentis in cruce fluxerunt aqua et sanguis, quorum unum pertinet ad baptismum, aliud ad eucharistiam, quae sunt potissima sacramenta." Cp. also Hugo de St. Victore (Migne, 176, 92) and Petr. Lombard. (Migne, 192, 216).

4/87, 88. "Sacramentum est sacrae rei signum," August., Hugo de St. Vict., Petr. Lomb. etc.

4/89. *For gode*, truly, in good earnest; cp. Fr. *pour de bon*. The phrase occurs in the same sense in Rob. of Gloucester; see 'Anglia,' xiii. 284.

4/97. Instead of *ȝoure* we ought to read *oure*, or—what seems to me preferable—to recur to the original reading *ȝa* (O.E. *ȝéa*), only changing it into the Kt. *ȝe*.

4/101. *to þet stede*, to the place of those; cp. the use of *which* for the genit. in Chaucer's 'Prologue to the C. T.,' l. 4.

5/111. A stress-syllable is wanting here.

5/125. *to stat*, to the state of grace.

5/129–30. *To pynes allegaunce Ine fere*, to the alleviation of the torment in the fire (of Purgatory). *pynes* is genit.

5/132–3. Cp. Petr. Lombard. (Migne, 192, 892). "Nam prius purgandus est igne purgationis qui in aliud saeculum distulit fructum conversionis" (according to August., 'De vera et falsa Poenit.,' c. 18).

5/139. The necessity of altering *eyȝen* into *earen* or *ye(a)ren*, as the Kt. forms are, is obvious, not only because of the following *siȝt*, but also in consideration of the real practice at Extreme Unction, to which allusion is here made.

6/142. We ought perhaps to read: *hit* (for *he*) *his al ydel*.

6/147. *ordinige* is probably a mistake for *ordininge* (*ordeninge*, from *orde(i)ni*), or *odringe*, from *ordren*.—*tokne* may possibly be miswritten for *toknep*, or else *tokne þrowȝ* may be an error for *tokne þrof*; see below, l. 153. At any rate, the line, as it stands, is too long, while in the preceding one a stress-syllable is wanting at the end. We might perhaps transpose *Wel* into l. 146, after *grauntep*.

6/165. In ll. 162–3 the effects of five sacraments are described, viz. those of Baptism, Confirmation, Penance, Matrimony, and The Lord's Supper. In l. 165, therefore, we have to expect a mention of the effects of the remaining two sacraments, namely, Ordination and Extreme Unction. *Grace* refers to the former; cp. 56/1559 ff.: *And grace Of wyt and of auctoryte þet þyng hys ine þe place*. Consequently *lyues* ought to refer to the Extreme Unction. I take it as plur. of *lyf*. One of the effects of Extreme Unction is the alleviation of the bodily illness of the sick man, so that he may live on, if God thinks it expedient for him. Cp. l. 1105–6: *þe bodyes euel þat libbe mey, And sone, hit mey to-dryue*; l. 1144–5, *þat þyngge hys alleggaunce of euel, To lyf ȝef he schel loute*.

7/170. *ne forþe* occurs also 8/211, 25/676, 41/1157, 66/1861, etc. (spelt *furþ* 43/1207); *and forþe* 66/1877. In the N.E.D. the passage on 8/211–13 is quoted under *forth*, A, adv., 3. d, and the meaning assigned to *forþe* is 'further, moreover, also.' This may be right indeed as regards the meaning only. But the form of the word seems to me rather to connect it with O.E. *furþum*, M.E. *forþe(n)*. What makes me think so is, that

forþe in at least four passages, viz. 25/676, 41/1157, 72/2084, and 139/271, is used as a distinct dissyllable, while the representative of O.E. *forþ*, though sometimes written *forþe* in the MS., is always monosyllabic.—*iurede* (*frede*, l. 172), perceive.

7/183 ff. 'All those things which betoken holy things, as holy water, etc., are sacraments of the Church; and of all sacraments (for *oþer* cf. Zupitza's note to 'Guy of Warwick,' 2nd vers., l. 559) these seven are the greatest.'—This seems to be inconsistent with what had been said above, l. 155 ff.: *Cristendom and bisschoppyinge . . . . þes seuene Heþ holicherche sacremens.* The discrepancy is evidently owing to the poet, in compiling his tract, following different authorities. Before the middle of the 12th century, when Petrus Lombardus proposed a more adequate definition of the term 'sacramentum,' and fixed the number and order of the sacraments as they were afterwards (about the time of Alexander de Hales) generally accepted and finally sanctioned by the council of Trent, the opinions of the schoolmen differed with regard to what holy rites and things—according to the received definition of 'sacramentum' as 'sacrae rei signum'—were to be numbered among the sacraments. Hugo de St. Victore distinguishes three kinds of sacraments. He says, 'De Sacramentis,' lib. I. p. ix. c. 7 (Migne, 176, 327): "Tria genera sacramentorum in prima consideratione discernenda occurrunt. Sunt enim quaedam sacramenta in quibus principaliter salus constat et percipitur, sicut aqua baptismatis et perceptio corporis et sanguinis Christi. Alia sunt, quae, etsi necessaria non sunt ad salutem (quia sine his salus haberi potest), proficiunt tamen ad sanctificationem, quia his virtus exerceri et gratia amplior acquiri potest, ut aqua aspersionis, et susceptio cineris, et similia. Sunt rursum alia sacramenta quae ad hoc solum instituta esse videntur, ut per ipsa ea quae caeteris sacramentis sanctificandis et instituendis necessaria sunt, quodammodo praeparentur et sanctificentur, vel circa personas in sacris ordinibus perficiendis, vel in iis quae ad habitum sacrorum ordinum pertinent initiandis, et caeteris huiusmodi. Prima ergo ad salutem, secunda ad exercitationem, tertia ad praeparationem constituta sunt." Cp. also lib. II. p. 5, c. 1 (Migne, 176, 439). In his 'Summa Sententiarum' he mentions the sacraments of Baptism, Confirmation, the Eucharist, Penitence (the heading of the chapter is only "De poenitentia," not "De sacramento poenitentiae;" but it begins with—"Sacramentum poenitentiae," etc.), and Extreme Unction. Tract. vii., 'De Coniugio' (Migne, 176, 154) is probably not by Hugo; but Matrimony is expressly designated by him as a sacrament ("coniugii sacramentum") in 'De Sacrament.' lib. II. p. xi. c. 1 (Migne, 176, 479). These all belong to the first class. Of the sacraments of the third class, Hugo says (Migne, 176, 439): "Et illa quidem quae administrationis sive praeparationis sunt, ordinibus cohaerent, quoniam et ipsi ordines (of which he treats in lib. II. p. iii.) sacramenta sunt, et quae circa ordines considerantur, qualia sunt indumenta sacra, et vasa, et caetera huiusmodi."—To the sacraments of the second class, "quae ad exercitationem instituta sunt," he gives the name of "sacramenta minora," and says (Migne, 176, 471): "Ex his igitur sacramentis alia constant in rebus . . . Alia autem constant in factis . . . Alia in dictis constant." Under these three heads a great many minor sacraments are enumerated: "Aqua aspersionis (*hali water*), susceptio cineris, benedictio ramorum et cereorum (*liȝt*), signa quorum sonitu fideles in unum convocantur" (*belryngynges*), etc. Afterwards, when the number of sacraments proper had been definitely fixed at seven, the minor sacraments of Hugo were comprised under the common name of "sacramentalia."

The author of the tract 'De Caeremoniis, Sacramentis, Officiis et Observationibus Ecclesiasticis' (probably Robertus Paululus, c. a. 1178) already recognizes the seven sacraments as specified and arranged by the Magister Sententiarum. But he still calls them 'the principal sacraments' (Migne, 177, 388), which implies that there were other sacraments of minor dignity and efficacy. The same epithet, 'principalia,' is given them in the statute of the synod held in London a. 1237, Cap. ii.; only the order in which they are enumerated is slightly different. It is clear, therefore, that the poet in writing the passage on p. 7, where he numbers *hali water, haly bred*, etc., among the sacraments of the Church, adding that *of alle oþer sacremens þes seuene beþ þe greste*, must have drawn from an older source; while, on the other hand, in the passage on p. 6, he simply expresses the received doctrine of his own time, which had been accepted also by the Church of England, and no longer admitted of any distinction between "sacramenta maiora" (or "principalia") and "sacramenta minora." Cp. 'Concilium Lambethense' ('Constitutiones Fratris Joannis de Peckam'), A.D. 1281 (in 'Harduini Collect. Act. Concil.' vii. 861); 'Synod. Exoniensis,' A.D. 1287 (*ibid.* 1074). A later reader of the MS. seems to have been aware that the poet's statement on p. 7 was not quite in agreement with the established significance of the term 'sacrament;' so, by way of emendation, he put in the words (*in*) *cherche* (*þese*) *sacremens*, without, however, making things any better for it.

For *haly bred* see D. Hugonis Mathoud 'Observationes ad Libros Sententiarum Roberti Pulli' (Migne, 186, 1131); Mr. Simmons's note on p. 336 of 'The Lay Folks' Mass Book;' Mr. Peacock's note on p. 89 of Myrc's 'Instr. for Parish Priests;' and 'The Antiquary,' No. 101.

7/192. Cp. Thom. Aquin. 'Summ.' p. iii. quaest. 69, art. 7: "Respondeo dicendum quod aperire ianuam regni coelestis est, removere impedimentum quo quis impeditur regnum coeleste introire. Hoc autem impedimentum est culpa et reatus poenae. Ostensum est autem supra . . . quod per baptismun omnis culpa et omnis reatus poenae tollitur. Unde consequens est quod effectus baptismi sit apertio ianuae regni coelestis." Cf. also 'Synod. Exoniensis' ('Harduini Coll. Act. Concil.' vii. 1075): "Baptismi sacramentum adeo est necessarium, quod sine eo non est salus, nec aliis quam baptizatis regni coelestis ianua aperitur."

8/195–6. We ought probably to read:

For who þat entreþ þer, he his
Ysa(u)ued euere more.

8/204–7. The right interpretation of these lines mainly depends on the meaning of the verb *reneye*. In my 'Beiträge,' etc., I expressed some doubts as to whether *reneye* can be taken here in its usual sense of "renegare," to deny, renounce. That something was not quite clear in l. 207 as it originally stood in the MS. seems to have been felt by the revisor of the text, who thought it necessary to insert *may* between *man* and *reneye*. But this is of course a stupid make-shift. Varnhagen ('Anglia,' iv. 202) thinks he can get over the difficulty in the following way. Relying on a passage in Dr. Morris's 'O. E. Homilies,' ii. 197, where the word *man* (= O.E. *mān*) is apparently used to render the Latin 'diabolus,' he supposes that in l. 207 too, *man* (i. e. *mān*) means 'the evil one'; and, adhering to the usual signification of *reneye*, translates *man reneye* by—'to renounce the devil.' Plausible as this explanation may seem to be, I am afraid there are some fatal objections to it. In the first place, a form *man* = O.E. *mān*, is quite impossible in the sound-system of the M.Kt. dialect, even if it were at all probable that so exceptional a use of the word *man* as that inferred from a single

passage in the O. E. H. should have survived into the Kt. of the 14th century. Secondly, supposing that "In wine etc. one cannot through baptism renounce the devil" makes any sense, it is not the sense required by the context here, which must be this:—"baptizing must be done in natural water, and no other liquor (8/202–3). Therefore, one cannot baptize a man in wine, or cider, or perry, or any liquor that never had, or has changed, the properties of water." This cannot, however, have been expressed by what Varnhagen takes to be the meaning of l. 207. For, although it is true that the abrenunciation of Satan forms an essential part of the baptismal rite, it has nothing to do with the act of baptizing itself, *i. e.* immersion in water, or application of water by pouring or sprinkling ("effusio, aspersio"), of which it is only an indispensable preliminary. According to the ritual of the Roman Church the abrenunciation is performed in the following manner: Priest: "*Abrenuntias Satanae?*" Sponsor, in behalf of the child: "*Abrenuntio.*" Pr.: "*Et omnibus operibus eius?*" Sp.: "*Abrenuntio.*" Pr. "*Et omnibus pompis eius?*" Sp.: "*Abrenuntio.*" Immediately after the abrenunciation the child is anointed with the oil of catechumens. Then follows the Profession of Faith, and the question of the priest: "*N., vis baptizari?*" to which the sponsor answers: "*Volo;*" and it is not till all this has been done that the priest proceeds to the administration of baptism. See Martene, 'De Antiq. Eccl. Rit.,' lib. i., cap. 1, art. 13.

If, then, for these reasons, Varnhagen's interpretation of *man reneye* is untenable (as I believe it is), the question arises,—What else can *reneye* mean here? It is with some hesitation that I venture to propose the following solution. Godefroy, in his 'Dictionaire,' has recorded an O.Fr. verb *nier* (*nyer, niier, neier*), the signification of which in Mn.Fr. is *nettoyer, purifier.* It was used in a figurative as well as literal sense, as a few of the examples quoted by Godefroy will show:

Puis ont le cors lavé, et tres bien fait nier ('Chans. d'Antioche,' viii. v. 1092, P. Paris).

De mes occultes choses neie me. (Lib. Psalm. Oxf. xviii. 13) = "*Ab occultis meis munda me.*"

Quant il fu acumeniies,
Si fu si purs et si niies,
K'il ne remest goute ne lie,
Ne de pechie ne de folie.

(Du Chevalier au barizel, 905, Meon Fabl. i. 238.) Du Cange also mentiones the word s. v. *nectesare.* With this verb *nier*, or *neier*, I am inclined to connect Shoreham's *reneye.* It is true, there is no O.Fr. authority, as far as I know, for the compound *renier, reneier;* but this may be accidental, and is not, at any rate, a proof of its non-existence in A.Fr. The meaning of *reneye* then would be 'to re-purify or cleanse again'; and this seems to me indeed an appropriate paraphrase of the notion of baptizing. Through baptism man is re-purified from all sins, whether original or actual, with which he is polluted, and is restored again to the former state of innocence. He cannot, however, be baptized, *i. e.* re-purified, in wine or cider or perry, or any liquor other than water: "Aqua exstinguit, mundat, et candidat prae caeteris liquoribus. Idcirco in baptismate carnis incentiva exstinguit, peccatorum tam originalium quam actualium labem abluit, innocentiae candorem reducit, et dum sic coelestis Patris imaginem reformat, filios adoptionis regenerat." (Hugo de St. Victore, Migne, 177, 170.)

8/208. The question whether it was permitted to baptize in ale, as was sometimes done for want of water, was put by the Archbishop of

Nidros (Niðaross = Throndhjem) in Norway to Pope Gregory IX., who decided it in the negative; see Martene, 'De Antiq. Eccl. Rit.,' lib. i., cap. 1, art. 14, 1.

8/209. *þie* = *þieȝ*, *þiȝ*, one of the forms representing O.E *þēah*, *þēh*.

8/210. 'It does not tell for, is not accounted, water.'

8/211. *ne forþe*, see note to l. 170, above. Morris, 'Specim. of E. E.,' erroneously explains *forþe* as 'froth, scum.'

8/216, 218. Cp. 'Kt. Sermons' (Morris, O. E. M., p. 30): *þet water is natureliche schald . . . . þat wym, þat is naturelliche hot ine him selue.*

8/222. For this use of the partit. genit. see Zupitza's note to § 123 of Koch's Gramm. ii.; Einenkel, 'Streifzüge,' p. 104.

9/230–31. 'For if water loses its nature, baptism stands too precarious;' cp. l. 238: *þat cristnynge may nauȝt stonde.—te*, weakened form of *to.—tealte*, O.E. *tealt*.

9/236. *wonde* is imperat.: 'avoid, refrain from, forbear;' O.E. *wondian*.

In order to be qualified for baptism, water must not lose its properties by any transmutation. This is what the poet illustrates in the preceding stanzas. Thom. Aquin., 'Summ.' III. quaest. 66, art. 4, puts it thus: "Quaecumque igitur transmutatio circa aquam facta est per artem, sive commiscendo, sive alterando, non transmutatur species aquae. Unde in tali aqua protest fieri baptismus: nisi forte aqua admiscatur per artem in tam parva quantitate alicui corpori, quod compositum magis sit aliud quam aqua . . . Sed transmutatio quae fit natura quandoque quidem speciem aquae solvit: et hoc fit quando aqua efficitur per naturam de substantia alicuius corporis mixti, sicut aqua conversa in liquorem uvae est vinum, unde non habet speciem aquae. Aliquando autem fit per naturam transmutatio aquae sine solutione speciei: et hoc tam per alterationem, sicut patet de aqua calefacta a sole, quam etiam per mixtionem, sicut patet de aqua fluminis turbida ex permixtione terrestrium partium. Sic ergo dicendum est, quod in qualibet aqua qualitercumque transmutata, dummodo non solvatur species aquae, potest fieri baptismus; si vero solvatur species aquae, non potest fieri baptismus. Ad primum ergo dicendum quod transmutatio facta in aqua maris, et etiam in aliis aquis quae penes nos sunt, non est tanta quod solvat speciem aquae." Regarding the admissibility of an admixture of foreign ingredients, he makes a proviso similar to that made by Shoreham in ll. 228–9, namely, that there should not be effected by the admixture "tanta resolutio corporum lixatorum in aqua, quod liquor plus habeat de aliena substantia quam de aqua."

9/241–2. 'For, to wash with what one comes to so easily, is nothing.'

9/243. *In londe* may possibly mean 'in the country,' as on 145/449; or—in a wider sense—'on earth,' as 13/345. We may, however, as well take it as a mere tag, with no great force of meaning (in which case we had better put the semicolon after it). The phrase, which is common in M.E., occurs also 18/499, 100/47. Similar tags are: *in lede*, 10/257; *ine keþþe*, 19/502; *in þede*, 43/1209.

9/244–5. 'There is none that cannot get it: whoever wants to have it, let him try (and seek).' *founde*, for *fonde*, is 3rd sing. subjunct.

That the abundance of water, and the facility of obtaining it everywhere is one of the reasons which make it the fittest matter for baptism, and congruous, as it were, to the necessity of that sacrament, is often insisted on by ecclesiastical writers. Cp., for instance, Hugo de St. Victore (Migne, 176, 136): "Quare in aqua tantum baptismus fiat, Haimo super Epistolam ad Romanos: Quaerit aliquis quare in aqua solummodo et non aliquando in vino baptismus consecretur. Cui respondti

beatus Ambrosius idcirco uniformiter id fieri in aqua, ut intelligatur quod, sicut aqua sordes corporis aut vestis abluit, ita baptismus maculas animae sordesque vitiorum emundando abstergit. Augustinus reddit hanc causam, ut nullum inopia excusaret, quod posset si vino vel oleo fieret." Similarly Petr. Lombard. (Migne, 192, 845). Thom. Aquin., 'Summ.' III. quaest. 66, art. 3, says: "Respondeo dicendum . . . quarto, quia ratione suae communitatis et abundantiae est conveniens materia necessitatis huius sacramenti: potest enim ubique de facili haberi." See also IV. Sent. dist. III. art. 3.

9/251–2. "Amen," when added thereto, confirms what has been said before. *Þet to-fore*, cp. 158/847: *Þou syxt, broþer, by þan by-fore þat*, etc. The form of baptism founded on the words of Christ, Matth. xxviii. 19: "Euntes ergo docete omnes gentes, baptizantes eos in nomine Patris, et Filii, et Spiritus sancti," has always been the most common, and is now the only one admitted. There were, however, other forms in use, *e. g.*: "Te baptizo in nomine (domini Jesu) Christi," about the validity of which the opinions of the elder theologians varied. See Dr. G. L. Hahn, 'Die Lehre von den Sacramenten,' Breslau, 1864, p. 147; Martene, 'De Antiq. Eccl. Rit.,' l. I. cap. 1, art. 14. Some of those forms were expressly pronounced heretical (Martene, l. c.).

9/254. *Wiþe-oute wane and eche*, without diminution and addition. Cp. Myrc, ll. 131–134:

Englysch or latyn, whether me seyþ,
Hyt suffyseth to the feyth,
So that þe wordes be seyde on rowe,
Ryȝt as be-fore I dyde ȝow schowe.

It was even thought an illicit diminution to leave out the words "Ego te baptizo," which are, indeed, wanting in some rituals (see Martene, l. I. cap. 1, art. 14, 19). This was decided by pope Alexander III. (Decr. l. III. tit. 42, c. 1): "Si quis puerum ter in aqua immerserit in nomine Patris et Filii et Spiritus sancti, Amen, et non dixerit, Ego baptizo te in nomine Patris, etc., non est puer baptizatus." See also Thom. Aquin. 'Summ.' III. quaest. 66, art. 5, ad secund.—With regard to additions, of which Martene (l. I. cap. 1, art. 14, 15) gives some examples from Gallican rituals, if they did not virtually alter the sense of the words on which the efficacy of the sacrament depends, and were not made with the intention of introducing some new form not sanctioned by the Church, they were not considered to be absolutely detrimental to the validity of the sacrament. See Thom. Aquin., 'Summ.' III. quaest. 60, art. 8.

10/260 ff. The sense is: 'If a man were to be christened who has no sign of (imminent) death about him (in which case any one might baptize him), it has to be done by a priest at the church, the holiness of the sacrament being such, that even the pope would not in the least be too dignified a person to administer it.'

10/263. *So* = O.Fr. *si*; cp. 12/331, 143/385; Mätzner, Gramm. II. 125.

10/268. *reaue* must mean here 'to take away (forcibly), to repel,' for which we may compare Spenser, 'Mother Hubberdes Tale,' ll. 23–24;

They sought my troubled sense how to deceave
With talke, that might unquiet fancies reave.

Cp. also *reue fro*, Langl. 'P. Plowm.' C, xvii. 1.

10/271–3. *At felle* cannot possibly mean 'that fell, sinned,' as Morris ('Specim. of E. E.') explains it. I would rather suggest that we may take it in the sense of 'at full,' *felle* being the regular M.Kt. equivalent of O.E. *fyllo*. The additions of the later corrector in l. 272 may without hesitation be disregarded.—*Olepi* may stand for *olepi hi*, as *scholdy*, 67/

1907, stands for *schulde hy; myzty*, 73/2084, for *myzte hy*, and possibly *dizttí*, 12/317, for *dizte hi*. In the same way, *mot hym* may be expanded into *mote hym*, it being not unfrequently the case that an unstressed final *e*, which in scanning a line would have to be elided before a following word beginning with a vowel or *h*, is omitted in writing. The missing infinit. (*cristny*) can easily be supplied from l. 269. *olepi* must be an adverb. The sense of the stanza then is: 'He that gave (or gives?) so largely water to repel the Fiend from us, gave all men permission at full to christen men in case of need; only they must (christen) him in (the) water, and also pronounce the words.'

As to lay baptism, its restrictions in early times, and the gradual extension of the right of baptizing in cases of necessity to all lay persons without discrimination of sex or creed, see Martene, l. I. cap. 1, art. 3; W. Smith and T. Cheetham, 'Dict. of Christ. Antiq.' I. p. 167.

10/278–80. This is one of the many corrupt passages (alas, too many!) where I must confess myself unable to restore the exact wording of the original, though I believe I can guess at the sense intended by the author.—In the first two lines of the stanza he says that when baptism is administered by priests at the font, the recipient is thrice immersed in water, in honour of the Trinity. This was the ordinary mode of baptizing. Other legitimate modes were, by single immersion (cf. Martene, l. I. cap. 1, art. 14, 8), and by aspersion or effusion. The following decree of the synod of Nimes (*c. a.* 1284) shows the practice of the Western Church in the later half of the 13th century: "Praecipimus itaque ut infans, quam cito natus fuerit, si periculum mortis sibi immineat, ita quod presbytero nequeat praesentari, a circumstantibus masculis, si praesentes fuerint, baptizetur in aqua calida, vel frigida, non in alio liquore; et in vase mundo, vel ligneo vel lapideo vel quolibet alio. Vel si vas haberi non possit, fundatur aqua super caput baptizandi, et dicantur verba quibus debet aliquis baptizari. Vel si masculi praesentes no fuerint, a circumstantibus feminis baptizetur; etiam a patre, vel a matre, si alii non fuerint a quibus valeat baptizari . . . Infantem ter immergendo in aqua baptizans dicat sic: Petre, vel Martine, ego baptizo te in nomine Patris, etc. Si tamen una tantum immersio facta fuerit, erit nihilominus baptizatus . . . Si tamen tanta copia aquae haberi non possit, ut infans in ea totaliter mergi possit, cum scutella vel scypho vel alio vase aliqua quantitas aquae super infantem effundatur a baptizante, et effundendo dicat baptizans: Ego te baptizo, etc." (Harduini 'Act. Conc.' VII. p. 904). It is remarkable that in the constitutions of councils and convocations held in England during the 13th century, when they treat of baptism, or urge the necessity of parish priests instructing their flocks how to baptize in cases of need, there is, as far as I can see, no indication of any other mode of applying the water than by immersion. See, for instance, the decrees of the synods of Worcester, a. 1240, cap. V., and Exeter, a. 1287, cap. II. English ecclesiastical meetings of the 14th century do not seem to have dealt with the matter at all. In spite, however, of the negative evidence, the practice of pouring out the water, which had from early times been in common use at the baptism of the sick under fear of approaching death ('clinic baptism'), and which in the case of new-born infants being in peril of death is testified by Myrc, ll. 109–112, must have been known also to Shoreham. There can be little doubt that in the passage in question he alludes to it when he speaks of the *water ikest on time*, and says that it should be poured (*to bede* = to offer?) upon the head. It is only the meaning of the words *a clope* within the context that does not seem to be quite clear. For a possible explanation we may perhaps refer to the fact that those who were baptized in the ordinary

way at the font used to be immersed in the water with their bodies absolutely naked; see Martene, l. I, cap. 1, art. 14, 9; 'Dict. Christ. Antiq.' I, p. 160. When, however, in case of urgent need, the water was poured over the head only, it would not seem to have been necessary for the baptized to be unclothed for that purpose; and this may possibly be indicated by *a clo*þ*e*.

10–11/281–87. The reason why the water should be poured on the head rather than any other part of the body is thus given by Thom. Aquin., whom the poet closely follows ('Summ.' p. iii., quaest. 66, art. 7): ". . . principalis pars corporis, praecipue quantum ad exteriora membra, est caput, in quo vigent omnes sensus, et interiores et exteriores. Et ideo, si totum corpus aqua non possit perfundi propter aquae paucitatem vel propter aliquam aliam causam, oportet caput perfundere, in quo manifestatur principium animalis vitae."

In regard to the question whether a child can be baptized before it is born, William strictly adheres to the opinion maintained by Petr. Lombard. on the authority of Isidor, 'De Summo Bono,' and August., 'Epist. ad Dardanum,' "Quod in materno utero nullus baptizari potest." A somewhat modified view is taken by Thom. Aquin., 'Summ.' III, quaest. 68, art. 11. He says: "exspectandum est totalis egressio pueri ex utero ad baptismum, nisi mors immineat. Si tamen primo caput egrediatur, in quo fundantur omnes sensus, debet baptizari periculo imminente, et non est postea rebaptizandus, si eum perfecte nasci contigerit. Et videtur idem faciendum quaecumque alia pars egrediatur periculo imminente." As to the latter point, however, he is not so positive; cp. also IV. Sent. dist. 6, quaest. 1. The practice recommended by Thomas was afterwards generally adopted; see the Statutes of the synod of Nimes (1284): "Si vero, muliere in partu laborante, infans extra ventrem matris caput tantum emiserit, et in tanto periculo infans positus nasci nequiverit, infundat aliqua de obstetricibus aquam super caput infantis dicens: Ego te baptizo," etc. Cp. Myrc, ll. 91–96. The same Statutes also contain the proviso that, if a woman should die before giving birth to the child, and the latter be supposed to be still alive within the mother's womb, the midwife should rip up the mother in order to save the child's life, and baptize it; for which we may also compare Myrc, ll. 97–109.

11/301. *weyeþ* is formally equivalent to O.E. *weȝað*. The strictly Kt. form would be *weȝeþ*. It is used as an intrans. verb in the sense of 'to move' or 'be removed' (from heaven).

11/303–5. The reading of the MS. seems to be hopelessly corrupt; but the sense of the whole passage must clearly be this: If any doubt arises as to whether a child is baptized, or whether the form essential to the validity of baptism has been duly observed, the child is to be re-baptized "sub conditione," the Latin formula (englisht in the following stanza) being: "Si baptizatus es, ego te non baptizo; sed si nondum baptizatus es, ego te baptizo, etc." See Martene, l. 1, cap. 1, art. 16, 9. There are several canons of provincial councils enjoining priests to be very careful and particular in their inquiries about the form employed at the previous baptism. See, for instance, 'Const. Ric. Poore' (c. a. 1217), cap. XVIII.; 'Const. Prov. S. Edmundi' (c. a. 1236), cap. XI.; Synod. Wigorn. (a. 1240), cap. V.; Concil. Lambethense (1281), cap. III.; Synod. Exon. (1287), cap. II.; and cp. also Myrc, ll. 550 ff. If *weneþ*, l. 303, is right, we shall probably have to alter *genieþ*, l. 305, into *geneþ*, which may stand for *geineþ*, avails, serves; cf. note to p. 130, l. 21.

11/310. *by-thuixte* [: *icristned*] is evidently a blunder of the scribe; but I do not know how to emend it.

12/317. *diȝtti* may possibly stand for *diȝtte hi* (sc. the *cristnynges*) =

'administer them.' For this particular meaning of the verb cp. the following passage in 'Ayenbite,' p. 147: *And þous hit hat zaynte peter þet þe guodnesse þet god ous heþ y-lend, þet we hise dizte to oure nixte = Et ensi le commande saint Pierre que les graces que Dieu nous a prestées, que nous les aministrons a nos proesmes.*

12/322. *mid none ginne*, as below, l. 326, *mid none liste*, by no contrivance, by no manner of means; cp. also 23/637, 641.

For the two substitutional modes of baptism mentioned in the following stanza, viz. baptism of blood ("baptisma sanguinis"), and baptism of the Holy Ghost ("baptisma flaminis, sive Spiritus Sancti"), consult Hugo de St. Victore (Migne, 176, 131–133); Petr. Lombard (Migne, 192, 817); Thom. Aquin. 'Summ.' III., quaest. 61, art. 11; IV. Sent. dist. 4, quaest. 3, art. 3.

12/331. The meaning of the term *prim(i)sinen*, *primsenen*, is elucidated by a quotation in 'Ayenbite,' p. 188, from Sulpitius Severus, 'De vita Beati Martini.' The Latin text runs thus: "Martinus adhuc catechumenus hac veste me' contexit" (Migne, 20, 162); and this is rendered by—*Martin yet nou yprimsened me heþ yssred mid þise cloþe*,—*yprimsened* corresponding to "catechumenus."

Catechumens used to be initiated into the Christian communion by the sign of the cross and imposition of hands. In addition to this primitive rite, there were in the Latin Church other rites in early use, which still form part of the office of baptism. Such are—breathing on the face ("insufflatio in faciem"), putting salt in the mouth of the baptized ("salis in os immissio"), exorcism, touching the ears and nose with spittle ("sputi in nares auresque tactus"). These ceremonies, and some others originally connected with the catechumenate, as the imposition of a name, preliminary instruction in the form of short interrogations and responses, are accompanied by appropriate prayers, and are performed outside the church ("ante (foras) ianuas ecclesiae"—*atte cherche dore*), except the touching with spittle, which now takes place after the child has been introduced into the church and carried to the font. They constitute the "Ordo ad catechumenum faciendum (infantem)" of the Baptismal Ritual, and the performing of them, which is expressly reserved to priests, is called "catechismum facere, catechizare (et exorcizare)."

It is in this comprehensive signification, I believe, that Shoreham here uses the verb *prim(i)sinen*. O.Fr. *prinsegner*, *presingner*, commonly seems to mean 'to baptize'; but see also Du Cange, s. v. *presingner: cérémonie qui eut lieu avant l'immersion.*

12/332–36. There are two unctions at the font, one preceding, the other following, the act of baptism. After the renunciation, and before the profession of faith is made, the child is anointed on the breast and between the shoulders with the oil of catechumens: while the unction of the head with chrism is performed immediately after the application of the water.

Ought we not to change the indic. *beeþe*, l. 332, into the subjunct. *be* (*by*)?

But it is another consideration that forces itself upon the mind in reading this stanza. Does it not look very much like a straggler? There is certainly little—if any—connection between it and the two immediately preceding it. The mention of the children being *yprimisined* at the church door and anointed at the font is here quite abrupt. If there was any occasion for the poet to allude to ceremonies concomitant with the act of baptism proper, it was, I believe, after the rebaptizing of children in case of doubt had been spoken of; that is, between lines 315

and 316. On that occasion we might, at least, have soonest expected some allusion of this kind, in accordance with what we read in the canons of ecclesiastical councils, as well as in ancient rituals. When the solemn baptism at the font is administered to a child provisionally baptized at home under fear of approaching death, the priest has to go through the whole of the baptismal rite, unless satisfactory evidence has been obtained that the form employed at the previous baptism was valid, in which case only the ceremonies subsequent upon the application of the water have to be performed. Cf. Synod. Nemausensis (a. 1284), De Baptismo: "Cum vero . . . infans in necessetate a laico fuerit baptizatus, praecipimus, si supervixerit, ut presbytero quam citius fieri poterit praesentetur, qui inquirat solicite qualiter fuerit baptizatus; et si forma praedicta non fuerit servata, faciat catechismum (*primsinen*), et baptizet infantem iuxta ecclesiae formam. Si autem dubitaverit an legitime fuerit baptizatus . . . in his casibus faciat sacerdos catechismum, et baptizet eum sub his verbis: 'Si baptizatus es, non te baptizo,' etc.—Si sacerdos invenerit infantem a laicis iuxta formam ecclesiae baptizatum, ita quod non sit de hoc aliquatenus dubitandum, non rebaptizet, nec faciat catechismum, sed inungat eum in pectore et inter scapulas oleo benedicto . . . Tutius enim est, licet non necessarium, quod fiat praedicta unctio (*Hiȝt worþeþ cristnynge, and þat child þer-to hit auailleþ*). In hoc casu inungat etiam eum chrismate sacro in vertice, dicendo orationes quae dicuntur post baptismum, et faciendo alia quæ post baptismum fieri consueverunt, sicut in libris baptismalibus continetur." See, too, Concil. Lambeth. (a. 1281), cap. III. and Martene I. cap. 1, art. 18, Ordo XVII. ex antiquo Rituali Eccles. Lemovicensis.

Still, there is one reason conceivable why the poet may, after all, have purposely placed the stanza at the end of his treatise on Baptism; that is, if the mention of the unctions at the font was intended to form a sort of connecting link with the following treatise on Confirmation, where, too, unction plays a prominent part. But this would not, at any rate, have been a very ingenious device.

13/340. Cp. Petr. Lombard. (Migne, 192, 855): "Virtus autem sacramenti est donatio Spiritus Sancti ad robur."—Thom. Aquin. 'Summ.' III. quaest. 72, art. 9: "in hoc sacramento homo accipit Spiritum Sanctum ad robur spiritualis pugnae" . . . "in confirmatione roboramur ad pugnam . . . "

13/342. *ymarked*, marked, signed; cp. 15/414–15: *þe signe his of þis sacrement Mid creyme þe markinge;* also 4/104–5.—The mark, 'signaculum,' put upon the confirmed is not unfrequently compared to the 'nota militaris'; see Thom. Aquin. 'Summ.' III. quaest. 72, art. 4: "Et ideo in hoc sacramento tria sunt necessaria . . . Tertium est signum quod pugnatori datur, sicut et in pugna corporali milites insigniis ducum insigniuntur."—ibid. art. 9: "Unde convenienter signatur chrismate signo crucis in fronte propter duo. Primum quidem quia insignitur signo crucis, sicut miles signo ducis.'

13/344–46. Job viii. 1: "Militia est vita hominis super terram."

13/349–50. The Fiend, the Flesh, and the World are the three spiritual enemies of mankind, according to St. Bernhard (Migne, 183, 343). Cp. also Hugo de St. Victore (Migne, 177, 513): "Tres sunt qui movent bella contra nos: diabolus, caro et mundus. Diabolus ducit contra nos agmina vitiorum, caro malorum desideriorum, mundus prospera et adversa."

13/351–57. It is those three that tempt us to the deadly sins; similarly in 'P. Plowm.', C, xix. 31 ff.

13/355. *þoun-wyse*, the unwise, to be connected with *ous*, l. 351; cf. *þon-wyse*, 60/1685.

14/364. *wonde*, flinch. For similar phrases of *wonde* with *for*, see Kölbing, 'Amis & Amil.,' xlvi; Myrc, l. 905–6:

Wonde þow not for no schame,
Peraventur I haue done þe same.

14/372. *ymeng* is probably only a clerical error for *ymong*, as in Kt. Serm. 34, *amenges* for *amonges*. Like *amonge*, it is used adverbially; cp. 24/648: *cryst and hys derlynges Imonge*.

14/373. I have restored what I believe to have been the original reading: *and wi, lestne* = and why, listen.

14/375. The retention of *ne* would certainly improve the metre; but the negative may be omitted; cf. Zupitza's note to 'Guy of Warw.' (15th cent. version), ll. 1301–3.

The ingredients of the chrism used in the Latin Church are oil made from olives, and balsam, the signification of which is explained by Hugo de St. Victore (Migne, 176, 459): "Chrisma ex oleo et balsamo conficitur, quia per oleum infusio gratiae, per balsamum odor bonae famae designatur." Cp. Shoreham, 42/1175–76, where this passage is almost literally translated. Another signification is attributed to the oil by Thom. Aquin. IV. Sent. dist. 7, quaest. 1, art. 2, sol. 2, ad quint.: "oleum facit expeditum et ferventem ad ea quae exterius sunt; et ideo etiam pugiles oleo unguntur: et ideo competit magis oleum huic sacramento." And the same allusion to the unction of the athletes we find in Ambros., 'De Sacram.,' l. I. cap. 2 (Migne, 16, 419): "Venisti ad fontem, ingressus es: considera quos videris, quid locutus sis considera, repete diligenter. Occurrit tibi levita, occurrit presbyter: unctus es quasi athleta Christi, quasi luctam huius saeculi luctaturus . . ." This interpretation has been adopted by the poet, who, in the mystic signification of the balsam, agrees with Hugo de St. Victore.

14/385. *y ozer*. Wright has *ym ozer*, but I cannot detect any trace of a letter in the space between *y* and *ozer*. As Wright's reading makes no more sense than that of the MS., I would suggest that we may read *y-wozer* = fitter, although there is no other M.E. authority for the supposed adj. *ywoȝ*; cp. however, O.E. *unȝefōȝ*, M.E. *unifo(u)h*, by the side of O.E. *unȝefēȝe*, unsuitable.

The office of Confirmation properly belongs to the bishops as successors of the Apostles; see Martene I, cap. 2, art. 3; 'Dict. of Christ. Antiq.,' p. 230.

14–15/386–92. Cp. Myrc, ll. 661–70. After having been anointed with chrism, the forehead of the confirmed used to be bandaged with a clean white linen band (*clout*, l. 391) of suitable dimensions ("latitudinis et longitudinis competentis," Synod. Exon., A.D. 1287, cap. 3). The Synod of Cologne, A.D. 1280, cap. 5, gives the following directions: . . . "tondeantur capilli, maxime contra frontes dependentes, et laventur frontes diligenter; et habeant bandellos de panno lineo spisso sine sutura et sine nodo, latitudinis trium digitorum, et longitudinis competentis, albos et bene mundos."—The length of time these bands had to be worn varied between three and seven days. Three days are prescribed by the Constit. Synod. Episc. anonym. in Britann., A.D. 1237; Synod. Wigorn., A.D. 1240, cap. 6; Synod. Colon., A.D. 1280, cap. 5; Synod. Exon., A.D. 1287, cap. 3. The bandages were then removed in church, and burnt, the foreheads of the confirmed having been washed by the hands of the priests at the baptismal font:—"Parvuli confirmati tertio die post confirmationem deportentur ad ecclesiam, et frontes eorum per manus sacerdotum in

baptisterio, propter reverentiam chrismatis, (*for þat honour of þilke sacremente*) abluentur; et ligaturae ipsorum tunc similiter in igne concrementur." Constit. Synod. Episc. anonym. (A.D. 1237): see, too, the canons of the synods cited above.—*here*, l. 390, from O.E. *hēre hēore*? But the meaning must be 'sublime, holy.'

15/394–97. The Latin words are: "Signo te signo crucis, et confirmo te chrismate salutis, in nomine Patris et Filii et Spiritus Sancti. Amen."

15/399. This line, as it stands, presents some difficulties. In the first place, there is the verb *bermi*, the meaning of which is doubtful. According to the N.E.D. it means 'to purge out;' but this has evidently been inferred only from our passage in Shoreham, and cannot well be evolved out of the primary meaning 'to barm.' Waiving, however, this scruple, what does *felþe of fendes* mean? The phrase is certainly not a usual one. As far as I can see, there is no other instance of it either in Shoreham or anywhere else. Considering the frequency of the combination *felþe of senne(s)*, one might perhaps be inclined to suspect that the scribe miswrote *fendes* for *sennes*. But then, 'to purge out the filth of sin' is not one of the effects usually attributed to the sign of the cross. And it is obviously the efficacy of this sign that the poet meant to describe in ll. 398–9 (the stress being laid on the words *þe crouche a set*); while in the following stanza the reason for putting it on the *forehead* is given. Now, the sign of the cross was particularly employed to put to flight the Devil, who, according to Origenes on Exodus, Homil. VI. § 8, and Lactantius, 'Div. Inst.' IV. 27, trembles at the sight of it. Cp. also Hugo de St. Victore (Migne, 177, 423): "Signum crucis diabolo valde formidolosum est." I, therefore, believe that *fendes* is all right; and if there be anything amiss (as I suppose there is), it must be in the words *felþe* and *bermi*. May not the original reading for *bermi* have been *hermi* (O.E. *hearmian*)? This was probably miswritten by the copyist, and eventually altered by a later hand into *bermi*.—As to *felþe*, however, I would rather abstain from proposing an emendation, which does not so readily suggest itself.

15/401–2. There can be no doubt that the original reading was: *þat him ne scham(i)e boute For to bi-knowe crystes name.—hine*, altered from *him*, is quite impossible by the side of *be aschamed*. The omission of *Bote* at the beginning of l. 402 has been suggested by Varnhagen. For the sense cp. Thom. Aquin. 'Summ.' III, quaest. 67, art. 9: "Et ideo in fronte signatur chrismate, ut neque propter timorem neque propter erubescentiam nomen Christi confiteri praetermittat." Cp. also Augustine, Serm. 160, al. 11.

15/404. *wiþ ginne* is obviously a stop-gap or make-shift of a later revisor of the MS., which in this place may have had a lacuna. It makes doubtful sense, and spoils the metre. I am pretty sure that the poet himself wrote: *And binne.—binne* is the opposite of *boute*, l. 401, as on 39/1085, where the same ryme *bynne* [: *wynne*] occurs.

Fearlessness in confessing Christ outwardly (*boute*), *i. e.* publicly, and strength of the soul inwardly (*binne*), that we may overcome spiritual enemies, and thereby win salvation, are the effects of the unction with chrism. And although the source of fortitude be in the heart, yet the sign of it appears in the front:—"principium fortitudinis est in corde, sed signum apparet in fronte; unde dicitur Ezechiel iii. 8: Ecce dedi . . . frontem tuam duriorem frontibus eorum." (Thom. Aquin. 'Summ.' III. quaest. 72, art. 9.)

15/411. *Maligne* here seems to be a subst., answering to O.Fr. *maligne*

(= malice, méchanceté; see Godefroy s. v.), with *senne* as genit. sing. governed by it.

15/412. *For* = for that, because; so also 154/716, 155/734.

þat þing—þe bare signe, cp. 15/414 ff., 17/456 ff.; 39/1084–5: *þe signe hys þat hys boute ydo, þat þynge hys grace bynne.*—Hugo de St. Victore (Migne, 178, 517):—"in omni sacramento aliud est quod visibiliter foris (*boute*) tractatur et cernitur, aliud est quod invisibiliter intus (*bynne*) creditur et percipitur. Quod foris est visibile et materiale, sacramentum est; quod intus est invisibile et spirituale, res sive virtus sacramenti est; semper tamen sacramentum, quod foris tractatur et sanctificatur, signum est spiritualis gratiae, quae res sacramenti est, et invisibiliter percipitur."

16/423. *ihesu*, MS. *ihū*. In expanding the usual contraction for *Jesus* I have retained the *h*, because we often find the full form of the name written *ihesus*, sometimes alone, and sometimes by the side of *iesus*.

16/428. In the footnote I have suggested that we probably ought to read *þaȝ*, or *þaȝ þat* instead of *þare;* but cp. the use of O.E. *þār* in the sense of 'in case that, if.'

16/430. *Hit* may stand for *hi hit;* but the pronominal subject may easily be understood from the preceding noun *children.*

16/437 ff. If we retain the reading *ȝif* of the MS., we have to construe: *Ac ȝif hy mowe ȝet stonde bet* (hypothetical clause) . . . *And þanne gode . . . anon hi stronge makeþ* (consequent clause). But the sense we thus get is hardly that which the context would lead us to expect. Besides, *And* at the beginning of the consequent clause in l. 442 would be, at the least, exceptional. I have, therefore, changed *ȝif* into *ȝet*, which easily yields the sense required by the context, the logical order of the thoughts being this:—Although children take the thing ('rem sacramenti') in their childhood so pure, they lose it through sin when they come to wit, tempted by the Fiend, who spares none (ll. 428 ff.). That is because they do not stand, but cause one another to fall (*aschrencheþ*). And yet, they may still stand better, when they bethink themselves of leading a better life and giving themselves up to devotion, if God grant them strength. And then, God, that is so good, makes them at once strong, according as they have devotion, etc.

17/450. *prente*, "character indelebilis."

17/453. *ac healdeþ*: the nomin. *þat* has to be understood from the accus. *þat* in l. 451. But we had perhaps better restore the original reading *þat* for *ac*, and put a semicolon after *forsakeþ*. The sense is:—For, when a man receives this sacrament, his soul takes an (indelible) impression; and that it never loses again, not even the soul that forsakes God; that keeps the sacrament in effectual state in man, when he grows strong (*byaldeþ*) in virtue. Cp. ll. 468–9: *Amende we, þe prente leſþ Ine oure saule wel stille.* According to the doctrine of the Romish Church, the three sacraments of Baptism, Confirmation, and Ordination impress upon the soul of the recipient a certain 'character' (cp. 18/484 ff.). This doctrine was fully developed about the beginning of the 13th century; but the opinions of the medieval theologians differed as to what was the precise nature of the 'character.' Even the Council of Trent was contented to define it as a certain spiritual and indelible sign, in consequence of which those sacraments could not be reiterated ("signum quoddam spirituale et indelebile, unde ea (sc. sacramenta) iterari non possunt"). Cp. Shoreham, 18/484 ff., 43/1205.

17/461. *Her* is perhaps tenable on the supposition that *Crystnynge her* was meant as a substitute for the genitive inflexion, the copula (*is*) having to be supplied after *signe*. But there is no other instance of this

use of the pronoun to be found in Shoreham; so we shall probably have to write *heþ* for *her*.

17/470 ff. Cp. Thom. Aquin. 'Summ.' III. quaest. 72, art. 10: "et ideo ille qui ad hoc sacramentum accedit, sustentatur, quasi adhuc spiritualiter imbecilis et puer."—*lefte*, l. 474, means 'levare, to lift, present to,' the same as *hebbe*, l. 470.

18/478. *þys men . . . þis wyues* may possibly be datives plur. governed by *segge*. It seems preferable, however, to consider these nouns as the compound subject of the verb *hebbe*, emphatically anticipated, and then repeated by means of the pronoun *hi*. The pronoun *þis* is often used with little or no demonstrative force, either 'to designate things or persons as sufficiently known in their qualities' (Schmidt, Shakesp.-Lex.), or simply to add a certain emphasis to the noun connected with it; cp. 11/296, 23/636, 45/1266, 115/7, 116/25, etc.

18/480. 'as sure as they are alive;' or 'upon their lives.' The same phrase occurs in Layam. 13834: *bi mine quicke liven*.

18/481. *rede*, advise. Construe: *ich segge þat . . ., and rede*.

18/483. *godsibrede*, spiritual affinity. The cases in which spiritual affinity is contracted are enumerated on 66/1856 ff.

18/489. I have restored the original reading of the MS., which it is hardly necessary to justify; cp. 43/1205 ff.: *Caracter, þet is prente ycliped, Nys non of eliinge*, etc. . . . *For man ofter þane ones takeþ þe sacremens for nede*.

19/502. *Ine keþþe*, an expletive phrase; see note to 9/243. *keþþe* is O.E. *cȳþþo*, native country.

19/511. *aueye* (*auaye*), to instruct, inform of; see N.E.D. s. v. *avay*. The infin. occurs, 46/1299, 68/1946; the pa. pple. *auayd*, 151/626; *aueyement*, instruction, 75/2141.

19/516. *Lo dede*. It is not very likely that *dede* should be an aphetic form of *in dede*. I am rather inclined to take the phrase as equivalent to Mn.Fr. *voilà le fait*.

19/516–18. Cf. Ambros., lib. *De his qui mysteriis initiantur*, cap. 9: "De totius mundi operibus legitur quia *ipse dixit, et facta sunt*, etc. Sermo igitur, id est, Filius, qui potuit ex nihilo facere quod non erat, non potest ea quae sunt in id mutare quod non erat?"

19/525. *oþer þrof*, either thereof. 'All those are misbelievers who deny that it is quite as easy for God to assume the likeness of bread as it was for him to be in the likeness of man.'—The pa. pple. *mis-by-leued* is used in an active sense; cp. *þe misbylefde*, 'Ayenb.' 252.

20/535. The line as it stands is too long. I suspect that the words *and water* are a later addition, because neither the Evangelists, nor any of the Western forms of consecration contain any reference to Christ's mixing the wine with water, though in the canons of the Eastern liturgies it constantly appears; cf. 'Dict. of Christ. Antiq.' I. 272.

20/543. *seyȝeþ* cannot possibly be anything but *seeþ*, *seþ* = O.E. *sēoþ*; cp. the spelling *iseȝeþ* [: *beþ*], 113/410: 'as we see God both true and kind.'—*and—and* = et—et; but the first *and*, between *gode* and *trewe*, had perhaps better be omitted.

20/545. *And* at the beginning of this line can be defended on the supposition that it was meant to form part of the words of Christ, as quoted by the poet. It is possible, however, that William wrote: *And* (l. 543):

Doþ ȝe þos, [*and*] *wanne ȝe hyt doþe*,
Doþ hyt in mine (MS. ȝoure) *mende*.

The words of institution as given here do not exactly agree with either the Evangelists (Matth. xxvi. 27, 28; Marc. xiv. 23, 24; Luc. xxii.

20), or 1 Corinth. xi. 25, but are rather a variation of the formula of consecration used in the Roman Liturgy: "Accipite et bibite ex eo omnes: hic est enim calix sanguinis mei, novi [et aeterni] testamenti, [mysterium fidei], qui pro [vobis et pro] multis effundetur [in remissionem peccatorum]. Haec (or 'hoc') quotiescunque feceritis, in mei memoriam facietis (or—in meam commemorationem facite)."

20/551. I take *werþe* to be dat. plur. (= O.E. *wyrðum*) governed by the preceding *to ȝeuene*.

21/562. *flotie*, to move up and down, be conversant; see N. E. D. s. v. *float*, v. 2, b.

21/565. *vode*, food, is undoubtedly the true reading; cp. l. 569.

21/570–73. "Augustinus (Lib. VII. Confess., c. 10) vocem de coelo audivit . . .: Cibus sum grandium, cresce et manducabis me; non ut me mutes in te, sicut cibum carnis tuae, sed tu mutaberis in me" (quoted by Hugo de St. Victore, Migne, 176, 471).—*Ibid.* p. 465: "Alibi quod manducatur incorporatur. ‚Quando autem caro Christi manducatur, non quod manducatur, sed qui manducat ei quem manducat incorporatur." Cp. also Guill. Abb. S. Theodor. (Migne, 180, 355): "Hic est cibus qui non vadit in corpus, quia nequaquam sicut alii cibi in naturam vertitur corporis, sed corpus nostrum in suam vertit naturam." For *auȝt* (l. 570) used as an adverb see Zupitza's note to l. 7799 of 'Guy of Warw.,' 2nd vers.

21/575–77. The scribe, in copying these lines, has evidently made some mistake. What the author probably meant to say is this:—'As other (material) food is wholesome to the sound, but noxious to the sick, so is this (spiritual) food, *i. e.* Christ's body, damnation unto those who, persevering in sin, are in a state of moral disease.' May not the original reading have been:

And ase oþer mete his holen god,
And sike hyt by-swikeþ,
So his þis mete dampnacion
To hem, etc.?

by-swikeþ, deceives, betrays into harm. A similar idea is expressed by Thom. Aquin., 'Summ.' III, quaest. 30, art 4: "medicina quae datur iam liberatis a febre ad confortationem, noceret si daretur adhuc febricantibus . . . hoc autem sacramentum est medicina confortativa, quae non debet dari nisi liberatis a peccatis."

22/585. *abolke*, swollen, inflated—a curious form, if it is really the pa. pple. of *abelȝen* = O.E. *ābelȝan*. We may perhaps compare it with *slakþ*, 3 sing. indic. prs. of *slaȝe*, 101/94, though the conditions for the change of ȝ into *k* are not quite the same in both cases.

22/586 ff. *prede*, *onnde*, *wrepe*, etc., are the seven deadly sins. Cp. Hugo de St. Victore (Migne, 177, 168): "Qui ergo de criminalibus nondum digne poenituerunt, aut adhuc in affectu peccandi sunt, vel aliquem hominem odio habent, corpus Christi non accipiant, ne moriantur. Incesti vero et luxuriosi periculosius sumunt," etc.

22/588. *lestes*, lusts, O.N. *lyst*.—*on-lede*, O.E. *unlǣd(e)*, miserable, wicked; cp. 107/235, where *onlede* is used substantively, in the sense of 'vices.'

22/589–90. *none . . beter . . To seint Johan.* This, I suspect, is simply an imitation of the Latin ablat. compar., which the poet may have found in his original; cp. Luke vii. 28: "Maior inter natos mulierum propheta Ioanne Baptista nemo est,"—unless, indeed, *to* means 'in comparison to,' as probably on 99/31; see the note to that passage.

22/592. As to the final *e* in the accus. *criste*, which ought to be added for metrical reasons, see M. Reimann, *Die Sprache der mittelkent. Evangelien*, p. 88.

22/595. *on-tromme* (O.E. *untrum*) here means 'wanting courage, diffident.'

22/599. It is hardly admissible to divide *þispre* into *þis þre*:—*Iue þis þre holy signe*, taking *þre holy* in the sense of 'thrice holy,' though there are several M.E. instances of the use of cardinal instead of multiplicative numerals; see Kellner, 'Historic Outlines of Engl. Syntax,' § 265. In face of such spellings as *spouþhoþ* (for *spoushod*), *rynge þ* (for *rynges*), *entyþyþ* (for *entyeyþ*), *þyþe* (for *þyse*), which are found in our MS., I have thought it preferable to alter *þispre* into *þissre*, which is the dative sing. femin. of the pronoun. The use of *signe* as a feminine noun, it is true, is anomalous, but seems to have a parallel in the corresponding treatment of *ordre*, 52/1449.

22/601-2. "Qui enim manducat et bibit indigne, iudicium sibi manducat et bibit," 1 Corinth. xi. 29.

22/607. *mende* is of course imperat., and the insertion of *to* by the revisor of the text was quite unnecessary. The context is clearly this:—'If you feel that you are not worthy to receive Christ's body, withdraw; for "he that eateth unworthily, eateth damnation to himself." Now some one might say:—How shall we thus keep away from the Lord's supper, when God himself plainly tells us in the Gospel (mind well):—"Whoso eateth my flesh, and drinketh my blood, hath eternal life"?'—The answer to this question is given in the following stanza:—'Though thou do not take it with the mouth, nor ply thy teeth thereon, thou takest it, man, to bliss, if thou art a member of the Holy Church, when any priest sings his mass: believe it for certain.'

According to the doctrine of the Church, there is a twofold way of receiving the Eucharist: a sacramental, and a spiritual one ("Sumptio sacramentalis et spiritualis"). We receive it sacramentally, or corporally, when we communicate: but we may also partake of it spiritually, if we feel an ardent desire to participate in the sacramental communion of the priest at mass. "Ut quid paras dentem et ventrem?"—says August., tract. 25 super Ioan.—"crede, et manducasti." Similarly Hugo de St. Victore (Migne, 177, 366): "Quidam autem licet corporaliter sumere non possint, tamen spiritualiter manducant spiritualem carnem Christi, hoc est, efficientiam sacramentis, sine qua non est vita spiritualis." Ibid., p. 373: "Communio, quae post cantatur (the author is expounding the ceremonies of the mass) innuit omnes fideles corpori Christi communicare, quod pro omnibus minister assumit sacramentaliter, ut sibi et omnibus sumatur spiritualiter." It is this spiritual participation in the Sacrament that the poet here alludes to, and which he further illustrates in the following stanza.

23/623. *i-vere* = *in vere* (*fere*), in company, all together.

23/627. *greyns*, for *grapes*, is obviously an error of the scribe, occasioned by *menye greynys* in l. 625. Cp. Hugo de St. Victore (Migne, 176, 140): "sicut panis ex multis granis efficitur unus, vinum ex multis racemis in vinum confluit, ita ex plurimis membris Ecclesia, quae est corpus Christi, adunatur." Cp. also Petr. Lombard. (Migne, 192, 857), and Rom. xii. 5: "multi unum corpus sumus in Christo."

23/631. *wete* is a substantive = O.E. *weota*. But the two lines may possibly have run thus in the original:

Wet hys mystyke ne mey non wete (know),
Ne by no þynge a-fonde (find out).

23/636. *þyse*, see note to 18/478.

24/645 ff. "Dominus noster corpus et sanguinem suum in eis rebus commendavit quae ad unum aliquid redigunt ex multis" (quoted from

August., tract. 26 in Ioan., by Thom. Aquin. 'Summ.' III. quaest. 79, art. 1).

24/657. The emendation I have proposed in the footnote (*þet þyng, ryȝt body þaȝ hyt be*) has been suggested by a passage in Hugo de St. Vict. (Migne, 176, 140), which seems to have been in the poet's mind when he wrote this stanza:—"Sacramentum, et non res, sunt species visibiles, id est panis et vini, et quae visibiliter celebrantur . . . Cum Ecclesia quoque saepissime in sacra Scriptura dicatur corpus Christi, et huius corporis panis et vinum sacramenta esse leguntur . . . Sacramentum et res, ipsum corpus Christi et sanguis: res, quantum ad illas species quibus significatur. *Haec res iterum sacramentum est alterius*, scil. unitatis capitis et membrorum quam efficit fides corporis et sanguinis Domini; et ista res sacramenti virtus appellatur."

24/659 ff. Cp. Rom. xii. 4, 5: "Sicut enim in uno corpore multa membra habemus, omnia autem membra non eundem actum habent: Ita multi unum corpus sumus in Christo, singuli autem alter alterius membra." Cf. also Honor. Augustodun., 'Eucharistion' (Migne, 172, 1250): "Corpus Domini tota Ecclesia praedicatur, quae de omnibus electis ut de multis membris in unum compaginatur. Huius corporis oculi sunt sapientes, nares discreti, inter bonum et malum discernentes, os verbum Dei loquentes, dentes sacras Scripturas exponentes, *manus bona operantes, pedes alios in necessitate portantes.*"

24/668. *to prou*, to profit; *to lere* (O.E. *lyre*), to perdition.

24/669. *Ine wyl of senezynge* = "in voluntate peccandi;" Cp. Petr. Lomb. (Migne, 191, 1146) on 1 Corinth. xi. 29: "Indignus est qui aliter celebrat mysterium Eucharistiae quam a Christo traditum est, et qui non devota mente accedit ad Eucharistiam vel in voluntate peccandi manens."

24/670. *To derye*, to do injury, harm, to vex, grieve (O.E. *derian*). The object to be understood is Christ's body. But we must not, perhaps, attach too much significance to the word, which seems rather to serve as a sort of expletive.

25/676–7. *nauȝt of oure þat were*, nothing of what might be ours. Cp. 27 750–1: *Ac ȝif þou wylt tak hyt to prou For þe and þyne freende;* 31/869–70: *For so. man, senne greueþ in þe, And eke in alle þyne;* 157/801–2: *He nedde assaylled Noþer adam ne non of hys.*

For the position of the relat. pron. cp. 108/274: *Toward hys þat wes;* 126 342: *Of ioye þat hijs þe welle;* 143/399–400: *Oþer wel fele Wyþ hym þat helde.*

25/687–8. Cp. Hugo de St. Victore (Migne, 176. 141): "Quaeritur in quo sit illa species et sapor ille. Non enim possumus dicere quod sint in substantia panis et vini, cum non sit ibi substantia panis et vini, sed verum corpus Christi; nec audemus dicere quod *insint corpori Christi.*"

25/694 ff. Cf. Thom. Aquin., 'Summa contra Gent.' l. IV. c. 64: "esset enim horrori sumentibus et abominationi videntibus, si corpus Christi in sua specie a fidelibus sumeretur."

25/701 ff. Cf. Hugo de St. Victore (Migne, 177, 362): "Sub tali autem sacramento sumitur, id est sub specie panis et vini, propter hanc similitudinem, quia panis confirmat et vinum laetificat cor hominis, et Christus virtus est et laetitia hominum et angelorum. Et licet in qualibet istarum idem et totus sumatur, tamen in utraque sumitur, ad significandum quod duplex est effectus huius sacramenti."

26/710. Construe: *And uor (he ybout heþ) þe saule*, etc., *uor*, as *for* in l. 708, = because. Regarding the sense of the stanza, cp. Petr. Lombard. (Migne, 192, 863): "Valet enim ad tuitionem corporis et animae quod percipimus, ut ait Ambros. commentario ad cap. 10 Epist. prioris ad

Hebraeos, quia caro pro salute corporis, sanguis vero pro anima nostra offertur." The word *sacrement* in l. 713 is used in its proper signification of "sacrae rei signum," as opposed to the "res sacramenti." Cp. Hugo de St. Victore (Migne, 176. 140): "Sacramentum, et non res, sunt species visibiles, id est panis et vini, et ea quae ibi visibiliter celebrantur . . . Sacramentum enim est sacrae rei signum."

26/715 ff. Cp. Hugo de St. Victore (Migne, 176, 142): "Nunc dicendum videtur quod, licet in duabus sumatur speciebus, tamen in utraque integer Christus sumitur. Non enim corpus sine sanguine, vel sanguis sine corpore esse potest."

26/718–19. Literally: 'By that way don't thou go to thrift.'—*þa* (in 'Ayenb.' *þo* and *þa*) is the stressed form of the dat. sing. masc. and neut. of the demonstr. pronoun.—*goþe* = *go þou*, *þe* being the unemphatic form of *þou*, attached to the preceding verb; cf. 1/12: *wat þenkeste*, and above, l. 712, *woste*. This unemphatic form is frequent in 'Ayenb.' It is employed proclitically, for instance, p. 20: *Nou þench riȝt wel ine þine herte hou ofte þe hest ydo þe ilke zenne*; p. 38: *yef þe vinst, and naȝt ne yelst, þou hit stelst*—especially before auxiliary verbs: *huanne þe ssoldest, yef þe wylt, ase þe miȝt*, etc.; as well as enclitically, e. g. p. 264: *Huannes comste? . . . and huet yzeȝeþe ine helle?* Gummere ('Americ. Journ. of Phil.,' IV. 287) is certainly wrong in calling it a dative-nominative, comparing it with the absolute use of the objective forms *me* (*thee*), *him*, etc. in Mn.E. Nor can it be a reflexive dative, as Voges supposes ('Anglia,' VI. 306, footnote); but it is a weakening of *þou*, as the frequent unemphatic *te* is a weakening of the emphatic *to*.

26/722 ff. Cp. Hugo St. Victore (Migne, 176, 469): "Noli autem putare, quando partes vides in sacramento altaris, quasi divisum sit vel separatum a se, aut velut per membra discerptum corpus Christi. Ipse integer manet in se, nec dividitur, nec partitur."

26/726. *to-slyfte* (not found in Stratm.-Bradley), to split, crack into pieces; cf. O.E. *tō-slīfan*. Halliwell records *slift*, a slip or cutting, as a Suffolk word.

In the following line I have restored what I believe to have been the original reading of the MS. The allusion is, no doubt, to the well-known "Exemplum de Speculo:" 'You may break a mirror all into pieces, but you cannot part the image itself; that will appear entire in every, the smallest, particle of the glass.' See also 'The Minor Poems of the Vernon MS.' (E. E. T. S. 1892), P. I., 'De Festo Corporis Christi,' p. 177 f. The applicability of this example to the incorruptible body of Christ and his presence in every particle of the host has often been disputed; so by S. Bonaventura, 'Sent.' L. IV. dist. 10, quaest. 5, where the learned editors (PP. Collegii a S. Bonaventura, Ad Claras Aquas prope Florentiam, Tom. IV. 224) have annexed the following note: "Cf. Innocent. III. IV., 'De sacro altaris Mysterio,' c. 8, ubi etiam impugnat exemplum de speculo. Exemplum ipsum ab Alex. Hal., S. IV. q. 10, m. 7, a. 3, § 5, et a S. Thom. hic a. 3, quaestiunc. 3, attribuitur August. qui ipso, ut notat S. Thom., utitur in quodam sermone de verbis Evangelii . . . , qui in operibus Augustini non invenitur."—S. Thom., too, rejects the example as inappropriate; and it was probably a similar consideration that induced the revisor of the MS. to tamper with the original text.

27/732. *y-here* is opposed to *wykke* in l. 733, and cannot, therefore, simply mean 'obedient,' like M.H.G. *gehoere*, with which it is generally connected, but seems rather to belong to O.E. *hēore*, gentle, good.

For the notion expressed in this and the following stanzas cp. 'De

Anima,' liber III. (Appendix ad Hugonis Opera, Migne, 177, 163): "Propterea intra Catholicam Ecclesiam in sacramento corporis Christi nihil a bono maius, nihil a malo minus perficitur sacerdote, quia non in merito consecrantis, sed in verbo efficitur Creatoris et virtute Spiritus sancti. Omnia vero sacramenta, cum obsint indigne tractantibus, prosunt tamen per eos digne sumentibus . . . Sicut enim Judas, cui Dominus buccellam tradidit, . . non malum accipiendo, sed bonum male accipiendo locum in se praebuit diabolo, sic indigne quisque accipiens locum in se praebet diabolo."

27/758. *sedlyþ*, from *sedlen*, which answers to non-W.S. **sedlan* = W.S. *setlan*, to settle.

28/764. *Nabyd* = *ne abyd*, for *abyt* (*abīdeþ*).

28/769. *Keste op*, vomit up, evomit; cf. *cast op*, l. 773; *keste*, l. 786.

28/778–81. The sense of these lines as we read them in the MS. is: 'It is no dishonour to Christ though the Eucharist be vomited up by a sick person who is otherwise devout and in the faith of the holy Church (cf. l. 772); but Christ in the Eucharist does not suffer Himself to be trampled upon, and devoured by beasts.'

This seems, however, to be contradictory to what we read in 30/820 ff.: *Namore ne greueþ hyt ihesus . . . þæȝ eny best deuoured hyt* (i. e. the consecrated host), *oþer eny oþer onselþe;* and I strongly suspect that the revisor of the text has by the insertion of *noȝt* in l. 780 materially altered the original meaning of the passage, which I guess to have been this: 'Christ suffers the Eucharist to be vomited up by a devout and reverent sick person, without detriment to His dignity; as He suffers it also to be trampled upon, and devoured by beasts. As He in the flesh put men's belief to the test (when they saw His body ill-treated), so He necessarily does in the holy sacrament.'

If I have guessed rightly, we shall have to alter *Ac* at the beginning of l. 780 into *ase*:—*Ase he soffreþ* [*eke?*] *to be to-trede.*—*ac* marks the introduction of a disjunctive or adversative statement; but it is clear that a statement of the nature of an opposition to what has been said in the preceding lines cannot have been intended by the author.—Another mistake of the scribe's I suspect in l. 783, where I would propose to write: *Ase he hy-leue assayde in flesch* (instead of *assayþ*). With this construction of the passage in question we may now compare the following quotations from ecclesiastical writers. The author of the treatise 'De Anima,' l. III., says (Migne, 177, 170): "Quidquid deformitatis vel mutationis in Christi sacramento specie tenus contigerit, non debet a nobis extorquere fidem veritatis eius, quoniam qui in corpore suo, cum Deus esset verus, multa indigna pertulit, nihil indignum in corpore suo usque in finem saeculi perferret, quamvis vere ibi sit."—Hugo de St. Victore (Migne, 176, 470): "Tanta est dignitas et munditia corporis Christi, ut nec corruptione aliqua affici possit, nec sordibus maculari. Itaque, si quando haec fieri videris, noli timere ipsi, sed sollicitus esto tibi. Ipse laedi non potest; tu noceri potes, qui male credere potes."—Thom. Aquin. 'Summ.' III. quaest. 80, art. 3: "etiamsi mus vel canis hostiam consecratam manducet, substantia corporis Christi non desinit esse sub speciebus, quamdiu species illae manent, hoc est, quamdiu substantia panis manet; sicut etiam si proiiceretur in lutum. Nec hoc vergit ad detrimentum dignitatis corporis Christi, qui voluit a peccatoribus crucifigi absque diminutione suae dignitatis, praesertim cum mus aut canis non tangat ipsum corpus Christi secundum propriam speciem, sed solum secundum species sacramentales." What the revisor of the text had in mind was probably that the conse-

crated elements must not be injured by being treated irreverently, or suffered to be destroyed through the negligence of those in whose charge they are put. Injunctions of Councils and Convocations to this effect are numerous; cf. also Myrc's 'Instructions for Parish Priests,' l. 2005 ff.

28/785. Here again the revisor's meddling with the text has turned the meaning of the author to the contrary. William meant to say that 'it is indeed the true body of Christ that there comes up if a [sick] man evomits the Eucharist; for so long is it that body, as the substance of the [consecrated] bread shall last. Yet, though the substance of the bread be digested in the [stomach of the] recipient, even then that body remains in him'—or, as we read it above, ll. 773–7:

þei he hyȝt cast op, hyt byleſþ
Sawuacion to werche
Ryȝt þere;
For al at ones he mey be
þer and elles-were.

The poet thus distinguishes between the corporal presence of Christ in the Eucharist, dependent upon the integrity of the elements; and the spiritual presence, that is, the lasting efficacy or 'virtue' of the sacrament (if received worthily) after the consumption of the elements. This is in accordance with the doctrine of the Church. Cf. Hugo de St. Victore (Migne, 176, 471): "Quamdiu sensus corporaliter afficitur, praesentia eius corporalis non aufertur. Postquam autem sensus corporalis in percipiendo deficit, deinceps corporalis praesentia quaerenda non est, sed spiritualis retinenda, dispensatio completa est, perfectum sacramentum: virtus manet, Christus de ore ad cor transit."

Accordingly, l. 785 ought to run:

þat body hyȝt hys (MS. *nys*) *þat þer comþe op.*

29/792 ff. The subject of the spiritual presence of Christ in the hearts of worthy communicants is continued:—'If He passes not from us so long as we hold Him aright, what need is there to receive Him again while He so possesses us?'—The answer is:—'In remembrance of His death and His passion, as He commanded at His end;' that is, at the Last Supper, when He said to the Apostles: 'This do in remembrance of me.' The slight emendations of the text I have thought it necessary to adopt in l. 794 and l. 798 need no justification.

29/804. John xv. 1: "Ego sum vitis vera."

29/805. This seems an allusion to John xii. 24–25, as we learn from Hugo de St. Victore (Migne, 177, 363): "Et nota quod non de qualibet pane hoc consecratur sacramentum, sed tantum de pane frumenti, quia ipse de se dicit: 'Nisi granum frumenti cadens in terram mortuum fuerit, ipsum solum manet' (Joan. xii.)."

29/813 ff. The example of the precious stone, which I remember having heard or read elsewhere, though I cannot at the moment trace it to its source, is very apposite here.

29–30/817–19 contain the application of the example to the consecrated bread in the Holy Sacrament:—'As the virtue and value of the precious stone in comparison to ordinary stones of a similar appearance, so is the virtue of the sacramental bread, which is God Himself, in comparison to other bread.'—This is clearly the sense intended by the author, which the scribe has perverted into pure nonsense. I confess myself unable to guess what the original reading was.

30/821. *sonne itrede in felþe* sounds rather strange. May not, perhaps, William himself have written *stone* instead of *sonne*, with reference to the simile in the preceding stanza?

30/822. *hyt* means the consecrated host.

30/823. *onselþe*, unhap, mischance. The construction seems to be: 'though a beast should devour it, or any other mischance [happen].'—For the idea expressed in this stanza cp. note to 28/780 ff.

30/829. *fynegre* (= *vynegre*) must be genit. sing. governed by *kende*: 'not of the cold nature of vinegar.' Cp. Thom. Aquin. IV. dist. xi. quaest. 2, art. 3, sol. 2: "Ad secundum quaestionem dicendum quod secundum Philosophum in VIII. Metaph. hoc modo fit ex vino acetum, quo ex vivo fit mortuum: unde sicut animal vivum et mortuum non sunt eiusdem speciei, ita nec vinum et acetum; et hoc ostendunt contrariae proprietates, quia vinum est calidum, acetum autem frigidum . . . Et ideo dicendum quod si vinum sit omnino acetum, de eo non potest confici."

30/830. *droppyng* for *droppynde*? The meaning must be—water with a sprinkling of wine.

30/832–3. The Council of Tribur, a. 895, can. 19, decreed "ut duae partes sint vini, quia maior est maiestas sanguinis Christi quam fragilitas populi; tertia aquae, per quam intelligitur infirmitas humanae naturae." Martene I. cap. 3, art. 7, 30. Cp. also Thom. Aquin. 'Summ.' III. quaest. 74, art. 8.

30/834 ff. Cf. Petr. Lombard. (Migne, 192, 864): "Aqua vero admiscenda est vino, quia aqua populum signat, qui per Christi passionem redemptus est. Calix ergo dominicus, iuxta canonum praeceptum, aqua in vino mixtus debet offerri, quia videmus in aqua populum intelligi, in vino ostendi sanguinem Christi. Cum ergo in calice vino aqua miscetur, Christo populus adunatur." See also Hugo de St. Victore (Migne, 176, 145): "Per aquam quae in calice ponitur populus significatur;" and Thom. Aquin. 'Summ.' III. quaest. 74, art. 6–8.

31/846–7. According to the doctrine prevalent in the time of the poet, and finally established by the Council of Trent, repentance (*sorȝe*), oral confession (*schrifte*), and satisfaction (*edbote*) are the three parts necessary for the completion of penance as a sacrament; the three successive stages that the penitent has to go through in order to obtain the effects of the sacrament. See Hugo de St. Victore (Migne, 176, 146): Petr. Lombard. (Migne, 192, 877); Thom. Aquin. 'Summ.' III. quaest. 90, art. 1–3. Cp. also 'Ayenb.' p. 170–1, and Chaucer, 'Person. Tale' (Skeat, 572, § 5).

31/855 ff. Cf. 'Ayenbite,' p. 178: *Ac he ssel þenche of his zennes mid greate drede and mid greate sorȝe of herte, and him-zelue ssende ine him zelue, and habbe greate ssame to-uore god, and nest wil þet neuremo to zenne ne ssel wende ayen þaȝ me ssolde hine al to-heawe.*

31/859. The ryme *wytte* [: *lyte*] is imperfect as regards the quantity of the vowels, *lyte* having a long *i* in Shoreham's dialect. This appears from rymes such as *a lyte* [: *þat wyte*], 145/540-41; *lyte* (MS. *lytel*) [: *Tatwite* = *to atwite*, inf.], 40/1132, 1134; [: *smyte*, inf. : *atwyte* : *acwyte*], 94/242, 244, 246, 248. But we had perhaps better alter *wytte* into *wyte*, O.E. *wite*, punishment, penalty, torture, which makes tolerable sense.

31/863. *velþ of senne*, "sordes peccati," seems to be treated here as a sort of compound, the genit. (*velþ of sennes*) being governed by *slyme*.

31/868. *keuere*, recover, "reviviscere."—The necessity of a life-long repentance is urged by Pseudo-Augustine, 'De vera et falsa Poenitentia,' cap. xiii.: "Quid restat nobis nisi semper dolere in vita? Ubi enim dolor finitur, deficit poenitentia; si vero poenitentia finitur, quid relinquitur de venia?" See also Thom. Aquin. 'Summ.' III. quaest. 84, art. 8 ("Utrum

poenitentia debeat durare usque ad finem vitae"); and IV. dist. xvii. quaest. 2, art 4 ("Utrum tota haec vita sit contritionis tempus"), where the subject is treated at large.

32/892. Cf. Chaucer, 'Person. Tale' (Skeat, 585, § 15):

contricion destroyeth the prison of helle.

In the following lines, if we accept the emendation suggested by Stratmann, *out-croude* seems to mean 'to press out, evacuate, depopulate'; and *croude*, l. 895, the opposite, viz. 'to crowd, fill (with a crowd).' But this is extremely doubtful. The expression is, at the least, very awkward; nor do I know where the notion is taken from.

ȝwenne (for *ȝwene;* cp. *ȝwene*, 67/1908) is generally connected with O.E. *āhwēnan*, to vex, grieve.

33/902–3. *desper* is a possible A.Fr. form for *despeir*. It must be imperative. This would suggest the emendation *man ne* for *mame* or *manie* (*i*-stroke wanting). The two lines seem, however, to be corrupt, though the sense of the passage can hardly be doubtful:—One need not be afraid to disclose one's sins in secret to the priest alone

33/904–7. Cf. 'Ayenbite,' p. 175:—*Efterward þe ssrifte ssel by yhol, nazt to-deld ine uele ssrineres. Vor me ssel zigge al to onen, nazt o del to onen, and þet oþer del to an-oþeren.*—Chaucer, 'Person. Tale' (Skeat, 638): *Also thou shalt shryve thee of alle thy sinnes to o man, and nat a parcel* (Shoreh. *a kantel*) *to o man, and a parcel to another.*—Pseudo-August., 'De vera et falsa Poenit.' (Migne, 40, 1125): "Cautus sit poenitens ne verecundia ductus dividat apud se confessionem, ut diversa diversis sacerdotibus velit manifestare."

33/908–10. It is not sufficient for the penitent to confess his sins only; he must tell also, if possible, the circumstances under which they were committed, as they may tend to aggravate the guilt. Cf. 'Ayenbite,' p. 175: *Efterward me ssel zigge nazt onelepiliche þe zennes, ac þe aboutestondinges alle þat moreþ þe zennes.*

The circumstances to be considered at Confession have been summed up in the following hexameter: "Quis, quid, ubi, quibus auxiliis, cur, quomodo, quando;" or—"quis, quid, ubi, cum quo, quoties, cur, quomodo, quando." Cp. 'Ancren Riwle,' 316: *Abuten sunne liggeð six þinges þet hit helieð: o Latin circumstances; on Englisch, heo muwen beon ihoten totagges: persone, stude, time, manere, tale, cause.*—'Cursor Mundi,' 27158: *Qua, quate, qui, quare, quam wit, quen . .* See also Myrc, l. 1517.

33/911–14. Cp. 'Ayenbite,' 174: *Efterward, huanne he is heuore his ssrifteuader, he ssel him ssriue openliche, þet is to zigge þet he ssel zigge his zennes clyerliche and nakedliche . . .* Chaucer, 'Person. Tale' (Skeat, 586, § 17): *Al moot be seyd, and no thing excused, ne hid, ne forwrapped . . . Ibid.*, 639: *Thou shalt nat eek peynte thy confessioun by faire subtil wordes, to covere the more thy sinne; for thanne biguilestow thyself, and nat the preest; thou most tellen it pleynly, be it nevere so foul ne so horrible.*—Synod. Nemausensis, a. 1284 ('De Poenitentia): "Item non debet confiteri verbis vel nominibus peccatorum seu criminum palliatis; sed quodlibet peccatum suo proprio nomine quantumcunque turpe exprimat."

33/915. *Tys laze*, according to the law, or—as we should say—the rights of it. *laze* often means 'custom, manner;' here it approaches the sense of *riȝt:* that which is right, due, or proper to a person or thing; as, for instance, 119/127–8:

In swaþebendes hy hyne dyȝte,
Ase hyt hys þe chyldes ryȝte.

See also N. E. D., s. v. law, 14. 15. *tys = to hys;* cp. 90/127: *Tys fyngres scolde man bynde hy.*

33/916–17. Up to the Council of Trent, where the matter was decided otherwise, many theologians held the view that in peril of death, when a priest was not at hand, it was permitted to confess to any lay person, provided that the penitent had the intention to repeat his confession to a licensed priest if he should recover. (See next stanza.) The validity of lay confession in case of necessity was assumed on the authority of Pseudo-Augustine, 'De vera et falsa Poenitentia,' cap. 10: "Tanta itaque vis confessionis est, ut, si deest sacerdos, confiteatur proximo. Saepe enim contingit quod poenitens non potest confiteri coram sacerdote, quem desideranti nec locus nec tempus offert: et, si ille cui confitebitur potestatem solvendi non habet, fit tamen dignus venia ex desiderio sacerdotis qui socio confitetur turpitudinem criminis. Mundati enim sunt leprosi, dum ibant ora vel se ostendere sacerdotibus, antequam ad eos pervenirent. Unde patet Deum ad cor respicere, dum ex necessitate prohibetur ad sacerdotes pervenire." See also Petr. Lombard. (Migne, 192, 883).—The sacramental character of such confession ("quamvis non sit sacramentum perfectum") is maintained by Thom. Aquin. IV. dist. xvii. art. 3. For further information, see D. Hugonis Mathoud 'Observationes ad Libros Sententiarum Roberti Pulli' (Migne, 186, 1082).

33/919. *wantrokye*, refl. v., means 'to despair,' and the verbal noun *wantrokynge*, 155/759, 'despair.' Stratmann-Bradley, s. v. *wantrukien*, referring to the passage in Shoreham, erroneously assigns to it the signification 'to fail, be wanting.' So also in the Kt. version of 'Sawles Warde' ('Ayenbite,' p. 265) *wantrokinge* does not mean 'lack, want,' as Morris interprets it in the Glossary, but is used to translate the word *desperatio* of the Latin source.

33/925–6. This was enjoined by the fourth Lateran Council (a. 1215) under Innocent III., cap. 21.

33/930–31. *wald* (*ȝef*), O.E. *weald*, in case, lest. Note here the change of mood, *deiþ* being indic. prs., *for-ȝete* subj. pret.,—unless, indeed, *deiþ* has to be altered into the subj. *deie* or *deide*.

Similar reasons why confession should not be delayed are given in 'Ayenbite,' e. g. p. 173: *Efterward þe dyaþ, þet is yredy, and oueral aspiþ þane zenezere, him ssel sterie zone him to ssrive . . .*; 174: *Vor azemoche aze god abyt more þane zenezere. þe more he him smit þe more fellaker, huanne he him yziþ onlosti and sleawol . . . Efterward þe ilke þet late him ssriueþ, woryet ofte his zennes, zuo þet onnyeaþe hit benaiþ þet he by wel yssriue; nor he woryet manye zennes huerof he neure him ssel beþenche, and zuo him ne ssel neure worþenche, ne neure by ssriue; and þet is to him wel grat peril.*—Also in Chaucer's 'Person. Tale' (Skeat, 637, § 88): *Certes, a man oghte hastily shewen hise sinnes for manye causes: as for drede of deeth, that cometh ofte sodenly, and is in no certeyn what tyme it shal be ne in what place; and eek the drecchinge of o synne draweth in another . . . And if he abyde to his laste day, scarsly may he shryven him or remembre him of hise sinnes, or repenten him for the grevous maladie of his deeth.*—Cp. also Hugo de St. Victore (Migne, 176, 560): "Valde difficile est ut tunc vera sit poenitentia, quando tam sera venit, quando cruciatus membra ligat, et dolor sensum opprimit, vix homo aliud cogitare potest" (*hys þozt þe sorze troubleþ*, 34/933).—See, too, the decree of the Synodus Nemausensis (a. 1284), cap. 'De Poenitentia': "Verum quoniam periculosum est valde moram facere in peccato, praecipimus quod parochiales presbyteri frequenter moneant plebes suas, ut ad confessionem veniant quam cito poterunt post commissum peccatum, et hoc propter incertitudinem horae mortis. Item quia in extrema aegritudine vix potest aliquis de peccato nedum poenitere, sed nec etiam cogitare.

Quia, ut ait Joannes (sc. Chrysostomus), cum aegritudine opprimeris, vix aliud potes cogitare quam sentis: et illuc rapitur intentio mentis, ubi est vis doloris."

34/939 ff. Cp. 'Old English Homilies' (ed. Morris), I. 35 f.: *for-þi betere eow is þet eow scamie biforen þam preoste ane, þenne on domes-dei beforen criste and beforen al heuene wara and biforen al eorðe wara and biforen al helle wara.*—'Ayenbite,' 179: *Efterward he ssel bleþeliche drinke a lite ssume, uor to beuly þe greate ssume þet þe zenezeres abideþ ate daye of dome, huanne ech of þe wordle ssel yzi his ozene zennen.*—Chaucer, 'Person. Tale' (Skeat, 642, § 100): *Men sholden eek remembren hem of the shame that is to come at the day of dome to hem that been nat penitent and shriven in this present lyf; for alle the creatures in erthe and in helle shullen seen apertly al that they hyden in this world.*

34/940. *For-wy* = *for-why*, for, because; so also 19/512, 41/1164.

34/946–7. True repentance (i. e. contrition) always implies the purpose of shrift and satisfaction: "Contritio est dolor pro peccatis assumptus cum proposito confitendi et satisfaciendi" (Thom. Aquin. IV. dist. xvii. quaest. 2, art. 1). If a man has no chance of shriving himself, he may be saved through repentance alone; cp. 31/862–3 But if he wilfully neglects confession, he cannot obtain remission of his sins. See Hugo de St. Victore (Migne, 176, 148): "Vere invisibilis sacerdos eum qui vult confiteri et non potest ab hoc debito solvit; sed quamdiu illud potest, nisi ore confiteatur non absolvitur. Certum namque est quod ille qui habet cor contritum vult confiteri; sed istam bonam voluntatem deserere potest . . . et si hac voluntate amissa nollet confiteri, et tunc moreretur, nulli est dubium eum damnari pro illo peccato quod confiteri noluit." Cp. also Petr. Lombard. (Migne, 192, 881).

34/949–51. We had perhaps better transpose *ȝet* from l. 951 to l. 949, thus:

ȝet, ȝef hym valleþ þat chaunce
So holde,
Ne may he nauȝt y-sauued be, etc.

34/954. *stoneynge*, astonishment, consternation, dread.

34/955–6. Cp. Hildebertus Cenomanensis (Migne, 171, 426); "cum accesseris ad confessionem, noli ridere, sed peccasse te humiliter profitendo accede. Si potes, ploret oculus, si non, saltem doleat animus." Chaucer, 'Person. Tale' (Skeat, 637, § 87): *The thridde signe is, how that thy shrift sholde be ful of teres, if man may; and if man may nat wepe with hise bodily eyen, lat him wepe in herte.*

The 'Ayenbite' enumerates six conditions of shrift (p. 172 ff.), Chaucer's 'Person. Tale' (636, § 87) four. From Thom. Aquin. (IV. dist. xvii. quaest. 3, art. 3, quaestiunc. 4) we learn that the schoolmen ("magistri") used to consider sixteen conditions requisite to true confession. They are contained in the following verses:

"Sit simplex, humilis confessio, pura, fidelis
Atque frequens, nuda, discreta, libens, verecunda,
Integra, secreta, lacrymabilis, accelerata,
Fortis, et accusans, et sit parere parata."

34/961. *to fa[y]re*, exceedingly fair.—The spelling *a* for *ai* is rare in Shoreham (*a*)*per* for *ay*)*per* occurs 62/1737), but is by no means unfrequent in 'Ayenbite': e. g. *uariste*, 142, 228: *madines*, by the side of *maydines*, 232, 234; *madenhod*, by the side of *maydenhod*, 228, 230, 231, 233; *ymamed*, 141 = *ymaymed*, 135; *faleþ* = *faileþ*, 80; *faly*, 173 (twice); *yfaled*, 187. Considering the number of these instances, it would not, perhaps, be safe enough to simply call them clerical errors. I am rather inclined

to look upon them as indications of a peculiar pronunciation, in which the first element of the diphthong was broadened, and the second obscured, or almost completely absorbed.

35/962 ff. The requirements of a good confessor are summed up in the following verses:

"Confessor dulcis, affabilis atque suavis,
Prudens, discretus, mitis, pius atque benignus."

35/973. *royne*þ, cuts out; Fr. *rogner*.

35/975. *tole*, O.E. *tāl*, fault-finding, reproach.

35/979–80. *3oure prest*, that is, your own parish priest, to whom under ordinary circumstances you are bound to make confession. Cp. Rob. Pullus, 'Sent.' l. VI. cap. 52 (Migne, 186, 902): "Sin vero minus consilii apud suos sacerdotes inveniunt, atque ideo ab eis, aut accepta licentia, aut satisfactione poenitentiali iniuncta, ad alios melioris consilii viros confugerint . . . hos non solum non accuso, verum prudentiae vivacitatem commendo." See also D. Hugonis Mathoud 'Observationes ad Libros Sent.' Rob. Pulli (Migne, 186, 1088); Myrc, 'Instructions for Parish Priests,' ll. 813–878.

The power of the keys, i. e. the power to bind and loose, is given to every priest at his ordination. This is what Thom. Aquin. calls the "clavis ordinis." According to the view of the elder ecclesiastical writers, every ordained priest is allowed to make unrestricted use of this power in confessing and absolving any person, whether committed to his spiritual charge or not. But already ab. 1093 Pope Urban II. decreed,—"ut deinceps nulli sacerdotum liceat quemlibet commissum alteri sacerdoti ad poenitentiam suscipere sine eius consensu cui prius se commisit, nisi pro ignorantia illius cui poenitens prius confessus est;" see Gratian. 'De Poenitentia,' dist. 9, cap. 3 (Migne, 187, 1640). Consequently, the fourth Lateran Council under Innocent III. (1215) decided that absolution was valid only when pronounced by the "sacerdos proprius," or one who had got from him licence to hear confession.

35/981–4. Cp. Pseudo-August., 'De vera et falsa Poenit.,' cap. 10: "Laborat enim mens patiendo erubescentiam; et quoniam verecundia magna est poena, qui erubescit pro Christo fit dignus misericordia. Unde patet quod, quanto pluribus confitebitur in spe veniae turpitudinem criminis, tanto facilius consequetur misericordiam remissionis."

35/985. *Nauȝt nyce*, not foolishly, refers to l. 981: *Te* [þe] *mo prestes þat þurt ischryue*, and is opposed to l. 982: *myd alle yhole schryfte*. It is further explained by ll. 986–7.

35/989. *edbote*, satisfaction. Shoreham never uses *dedbote*.

35/990 ff. *Chypeans*, or *chypeaus*, is an obvious corruption of some other word the probable meaning of which we can only guess from the context of the passage. 'The first thing'—the poet says—'for a man to do after repentant confession is, to avoid *chypeans*, the root of sins (*of sennes rote*); as, for instance, he who wishes to avoid lechery avoids *foule continaunce*,' that is, unclean bearing, lascivious gestures, such as tempt and lead to lechery.—The theological term for things that tempt or give occasion to sin, and may therefore be called the roots of sin, is "occasiones"; and this, I believe, must have been the meaning of the original word that the scribe has corrupted into *chypeans* or *chypeaus*. Ought we, perhaps, to write *che(i)souns* (aphetic form of *a-*, *enche(i)souns*)?

36/993. *by-flek* is an impossible form. We shall have to write either *by-flek*þ, as in l. 994 (cp. *syk*þ, *yzyk*þ, *wrik*þ, etc.); or, as I would suggest:

He þat by-fle wile lecherye,
Bi-ulekþ foule continaunce(s).

In order to get a perfect ryme with *continaunce*, the final *s* of *ase quances* has to be omitted, or *continaunce* to be changed into plur. *continances*.—Observe the original O.Fr. form *quances* (Skeat, Philol. Soc. Transact. April 18, 1890).

36/1002. Cp. 'Ayenbite,' 180: *After þe ssrifte comþ ymoȝbote, þet is þe amendinge þet me ssel do bi þe wille and bi þe rede of þe ssriuere, þet ssel deme þe amendes be þe geltes: oþer ine uestinges, oþer ine elmesse, oþer ine benes, oþer ine oþre þinges, ase be þan þet þe zenne acseþ.*—Hugo de St. Victore (Migne, 176, 146): "Satisfactio post confessionem fit per ieiunia, orationes, et caetera bona opera."—"ieiunium, eleemosyna et oratio" are the three "opera satisfactoria," the *þre maner peyne*, because "opus satisfactorium debet esse poenale" (Thom. Aquin.).

36/1007. "ieiunio sanatur pestes corporis, oratione pestes mentis" (Hieronym.—alias auctor super Marcum, cap. ix.).—*for, as seith seint Ierome, by fastinge been saved the ryces of the flesh, and by preyere the ryces of the soule* (Chaucer, 'Person. Tale,' Skeat, 641, § 94).

36/1009 is too short. As *loþe* can only be plur., we shall probably have to write:

For senne in flesche restynges
Beþ [to] þe flesche loþe;

or better, perhaps:

For senne in flesch restynges beþ,
[þat to] þe flesch [beþ] loþe.

36/1011–15. "Eleemosyna ab omni peccato liberat" (Tob. iv. 24).—"Ignem ardentem extinguit aqua, et eleemosyna resistit peccatis" (Ecclesiastic. iii. 33). For the following cp. Thom. Aquin. IV. dist. xv. quaest. 1, art. 4, sol. 3: "quidquid ad afflictionem corporis pertinet, totum ad ieiunium refert; et quidquid ad proximi utilitatem expeditur, totum eleemosynae rationem habet; et similiter quaecumque latria exhibetur Deo, orationis accipit rationem."

36/1018. *won*, probably = *wone*, habit.

36/1019. *Lore* here seems to mean 'instruction' (in the principles of the Christian faith), 'catechetical sermon,' which in Roman Catholic churches often forms part of the Sunday afternoon service, and is called in German "christliche Unterweisung," or "Christenlehre." In this sense it is parallel to *predicacioun*, and, like that, governed by the preceding *to here*.

herte smyte, knocking upon the breast.

37/1024. *Wolle-ward*, woolward.

37/1027. *here*, O.E. *hǣre*, hair-cloth, hair-shirt, cilice.

37/1032. *prysones*, prisoners, captives.

The *dedes of elmesse* here enumerated are what the Roman catechism calls the corporal and spiritual works of charity. There are seven of each kind. The corporal ones are: *Visito* (infirmum), *poto* (sitientem), *cibo* (esurientem), *redimo* (incarceratum), *tego* (nudum), *colligo* (i. e. recolligo, hospitem), *condo* (i. e. sepelio, mortuum).—The spiritual works are: *Consule* (in a double sense, viz. doce ignorantem, et dirige dubitantem), *castiga* (delinquentem), *solare* (tristem), *remitte* (delinquentibus in te), *fer* (i. e. porta infirmitates aliorum et gravamina), *ora* (pro omnibus).

37/1037. *seue ȝer* is often put for a long, but indefinite period; see Skeat's note to 'P. Plowman,' C., V. 82; Zupitza's note to l. 8667 of the 'Romance of Guy of Warwick,' 15th cent. version. But here we have to take it literally; cp. Gratian, c. 11, C. 33, quaest. 2 (dict.): "Hinc etiam

ecclesiastica consuetudine est usurpatum ut maiorum criminum poenitentia septem annorum spatio concludatur, nisi vel officii excellentia, vel criminum magnitudo vulgarem consuetudinem excedens . . . praemissum spatium transcendere cogat."—The 'Poen. Astesani,' referring to this passage in the Decret., says, c. 9: "Nam regulariter pro quolibet peccato mortali debetur septennis poenitentia, nisi dignitas delinquentis vel qualitas delicti aliud suadeat" (quoted by Freisen, 'Geschichte des canonischen Eherechtes,' p. 583, footnote).

37/1044–5. Supposing *uisyk* to be right (*in syke*, as Wright has it, is certainly wrong!), the sense of the two lines seems to be: 'They (scil. the priests) have physic (for the spiritual diseases) of men (whose weakness they are to consult in administering), and must, therefore, enjoin the less penance.'—But it is very doubtful whether *uisyk of men* can really express so much. Note also the spelling with *u*, instead of *f* (or *ph*), which is rather uncommon in words of French origin.

38/1046–50. Cp. Thom. Aquin. opusc. 65, § 4: "Sacerdos non imponat poenitentiam ita gravem, ut poenitens totum dimittat . . . , nec ita levem, ut contemnat peccatum . . . Tamen tutius est imponere minorem debito quam maiorem, quia melius excusamur apud Deum propter multam misericordiam quam per nimiam severitatem; quia talis defectus in purgatorio supplebitur."—*apeched*, l. 3, impeached, accused.

38/1053–57. The question is, who is *me*, and who is meant by *ham*, in l. 1053? It might seem natural to refer *ham* to the preceding *prestes;* but there can be little doubt that it relates to the penitents, and *me* to the confessing priests, as is clearly the case with *me* and *ham* (see also *hy*, l. 1057) below in l. 1056.—*sennes* may be genitive (cp. *purgatoryes*, l. 1061; *sennys*, l. 1089; *helles* 99/24).—*wyte* [:*lyte*] means 'punishment.' —*mone* is generally used by Shoreham in the sense of 'companionship, communion, intercourse' (also 'sexual intercourse'). Once, on 85/160, it occurs in the signification of 'moan, lamentation;' and this, I should think, would also suit here. We might perhaps translate *ine mone* by 'complainingly,' though we must not attach too much force to such expletive phrases in the bob-verses. The sense, then, of the whole stanza, as I understand it, is: 'There is yet another case (circumstance) why priests give so little penance: although you may tell them (sc. the penitents) complainingly a great deal about the punishment of sin, you must lay on them little penance, else they would do none.'

This is quite in accordance with what Thom. Aquin. says in the following passage (quodlib. III. quaest. 13, art. 28): "unde melius est quod sacerdos poenitenti indicet quanta poenitentia esset sibi pro peccatis iniungenda, et iniungat sibi nihilominus aliquid quod poenitens tolerabiliter ferat . . ." Cp. also Myrc, 'Instruct. for Parish Priests,' ll. 1643–1646.

38/1058 ff. Cp. Hugo de St. Victore (Migne, 176, 555): "Tu tamen fac quod tibi praecipitur. Obediens esto in eo quod tibi iubetur."—ib. p. 556: ". . magnum est si in hac vita incipere possis, etiam si non perficias. Nam et post mortem ignis quidam purgatorius dicitur, ubi purgantur et mundantur qui hic corrigi coeperunt et non perfecerunt."

38/1061. *tense* can hardly be anything but O.Fr. *tens*, time.

38/1063–4. I do not know what to make of *wyl bone*. If I might venture upon a conjecture I should propose to write the two lines thus:

Nys nauȝt god to wor-lete a man
Þat eny-þing hys to don(n)e [:*eftsone*],

which we may translate: 'It is not good to remit to a man (or, for a man to omit?) what has to be done somehow.'

38/1069. *Areyned*, arranged, prepared? cf. O.E. *geregnian*?

38/1070–71. Cp. Petr. Lombard. (Migne, 192, 893): "Ex iustitia vero (Deus) impunitum non dimittit delictum." (The sentence is from Augustine.)

38/1076. The insertion of ȝe between þos and *mote* spoils the sense. The verb *mote* has for its compound subject the three nouns *sorwe*, *schryfte* and *edbote*. For the peculiar notion expressed in this stanza cp. Albertus Magnus, 'Compendium Theologiae Veritatis' (De partibus poenitentiae in communi, cap. xxvi.): "Item per peccatum offendit homo Deum, et Ecclesiam, et se ipsum. Sed per contritionem reconciliatur homo Deo, per confessionem Ecclesiae, per satisfactionem sibi."

39/1081. *he ne schryfþ nauȝt of . .*, he does not care for, or about. *schryue* in this sense occurs also 44/1232, 70/1995. For the terms *signe* and *þing*, and their signification in the Sacrament of Penance, which is discussed by the poet in the following lines (39/1084–1089), cp. Thom. Aquin. 'Summ.' III. quaest. 84, art. 1: "In sacramentis de quibus iam supra diximus, est aliquid quod est sacramentum tantum (i.e. sacrae rei signum), aliquid quod est res et sacramentum, aliquid vero quod est res tantum . . . Etiam in poenitentia est aliquid quod est sacramentum tantum, scilicet actus exterius exercitus (*þat hys boute ydo*), tam per peccatorem poenitentem, quam etiam per sacerdotem absolventem; res autem et sacramentum est poenitentia interior peccatoris; res autem tantum, et non sacramentum, est remissio peccati."—So the two things are, "remissio peccati" (*forȝefþe*), and "poenitentia interior" (*repentyngè*, *repentaunce*). The latter, however, is also "sacramentum" (*signe also of sennys forȝeuynge*).

39/1091–1099. Cp. Petr. Lombard. (Migne, 192, 893): "Quod autem interdum sufficiat dolor interior ad vindictam peccati, certum documentum habemus in illo latrone, Luc. 23, qui sola mentis contritione et confessione, statim ut conversus fuit, paradisum ingredi meruit."

39/1100–04. See Petr. Lombard. (Migne, 192, 899): "Praeter praemissa, est etiam aliud sacramentum, scilicet Unctio Infirmorum, quae fit in extremis." Myrc, 'Instr. for Par. Priests,' ll. 1813–1816:

When þat he ys so ouer-dryue,
þat he may no lengur lyue,
Þenne he schal an-elet be,
And non er, I warne the.

39/1105. The insertion of *ne* after *libbe* in MS. is due to the same revisor of the text that thought it necessary to add *oþer dia*þ on 41/1145, which is equally preposterous. See note to that passage. *Þat* refers, of course, to *bodyes*.

40/1114 ff. James v. 14, 15: "Infirmatur quis in vobis? Inducat presbyteros ecclesiae, et orent super eum, ungentes eum oleo in nomine Domini: et oratio fidei (*orysoun of þer holy by-leue*, ll. 1121–2) salvabit infirmum, et allevabit eum Dominus; et si in peccatis sit, remittentur ei."

40/1118. *ende* makes no ryme with *wynne*. We may perhaps write: *To hys ynne*, to his house.

40/1128. This, brother, is a comfort, and a great one. *and* is amplificative here, as on 13/338. *Confermyng his a sacrament, And oþer þat we foungeþ*; 39/1106:—*þe bodyes euel þat libbe mey, And sone, hit mey to-dryue.*

40/1130. *foman* is singular, *ham* in l. 1134 is plural. So we shall have to alter either *foman* into *fomen*, or *ham* into *him*. The original reading, however, may have been *iuon*.

40/1136. *myd wyl*, voluntarily. Extreme Unction is one of those

sacraments which were thought to require a free consent, not only the absence of repugnancy, on the part of the recipient, in order to render them effectual. The two others are, Penance and Matrimony.

41/1137. *Myd by-leue of deuocioun*, with devout faith. Hugo de St. Victore and Petr. Lombard. say: "fideliter et devote." Are we perhaps to write: *myd by-leue and deuocioun*?

41/1142–3. Petr. Lombard. (Migne, 192, 899): "Sacramentum est ipsa unctio exterior."

41/1143–48. Hugo de St. Victore (Migne, 176, 577–8): "duplici ex causa sacramentum hoc institutum, et ad peccatorum scilicet remissionem, et ad corporalis infirmitatis allevationem (*alleggaunce of euel*). Unde constat quod qui hanc unctionem fideliter et devote percipit, per eam sine dubio et in corpore et in anima allevationem et consolationem accipere meretur, si tamen expedit ut in utroque allevetur. Quod si forte corporis sanitatem et valetudinem haberi illi non expedit, illam procul dubio quae est animae sanitatem et allevationem in huius unctionis perceptione acquirit."—Similarly Petr. Lombard. (Migne, 192, 899).

41/1145. *loute*, lean, incline.—The absurdity of the insertion of *oþer diaþ* after *lyf* is obvious from the following *And hennes þaȝ he wende.*

The expression *To lyf ȝef he schel loute* is parallel to *þe bodyes* (*euel*) *þat libbe mey*, 39/1105.

41/1153 ff. Cp. Thom. Aquin. IV. dist. xxiii. quaest. 2, art. 2, sol. 3:—"ad effectum huius sacramenti percipiendum plurimum valet devotio suscipientis . . . et ideo illis qui non possunt recognoscere, et cum devotione suscipere, hoc sacramentum non debet dari; et praecipue furiosis et amentibus . . . nisi haberent lucida intervalla (*Wane reles comeþ amonge*) in quibus sacramenta recognoscerent, et sic eis conferri in statu illo possent."—Ibid., sol. 4: "hoc sacramentum exigit actualem devotionem in suscipiente, sicut Eucharistia: unde, sicut Eucharistia non debet dari pueris, ita nec hoc sacramentum."

41/1167. 'You had (= heard) it.'

42/1168. *a lite her aboue*, viz. on 40/1117.

42/1175–6. See note to 14/375.

42/1186. *biddeþ* may possibly be a substitute for *bedeþ*, offer. But there is no other trace of a similar confusion of the two verbs in Shoreham. So I should prefer taking *þe sike man* as dativus commodi. The words used at the unction are "verba deprecativa:" see Thom. Aquin. 'Summ.' Suppl. p. iii. quaest. 22, art. 8; also iv. dist. xxiii. quaest. 1, art. 4, sol. 2.

42/1188. *In mende*, in remembrance.

42/1191–97. Cp. Thom. Aquin. 'Summ.' Suppl. p. iii. quaest. 32, art. 6:—"Ibi debet adhiberi remedium, ubi est maior vis morbi. Sed spiritualis morbus praecipue viget in viris in renibus, et in mulieribus in umbicilio, ut dicitur Job xl. 2: 'Fortitudo eius in lumbis eius, et fortitudo illius in umbicilio ventris eius,' secundum expositionem Gregorii (lib. xxxii. Moral., cap. xi.). Ergo ibi debet fieri inunctio." Also Append. ad Hugonis opera (Migne, 177, 127):—"Lumbi a libidinis lascivia dicti, quia in viris causa corporeae voluptatis est, sicut in umbicilio feminis."

þe bok, l. 1193, means the Book of Job.

43/1199–1202. The Latin words are: "Per istam sanctam unctionem, et piissimam suam misericordiam, indulgeat tibi Dominus quidquid deliquisti per visum," etc.

43/1204. *dreȝen*, O.E. *drēoȝan*, bear, suffer.

43/1209. *In þede* (O.E. *þēod*), a mere expletive; see note to 9/243.

43/1219 ff. Cp. Hrab. Maurus (Migne, 112, 1167): "Sicut enim in veteri Testamento tribus Levi prae caeteris tribubus peculiariter a

Domino electa est ad serviendum illi per diversa officia in tabernaculo: ita et clericus ordo specialiter electus est ad ministrandum Deo in vero Dei tabernaculo, quod est Ecclesia praesens."

44/1232. *schrynæ*, take care of, mind; cp. 39/1081.

44/1233 ff. Cf. Petr. Lombard. (Migne, 192, 900): "Septem sunt spiritualium officiorum gradus sive ordines, sicut . . . et capitis nostri, scil. Iesu Christi exemplo monstratur, qui omnium officia in semet ipso exhibuit . . . Septem autem sunt propter septiformem gratiam sancti Spiritus." See also Hugo de St. Victore (Migne, 176, 425).

44/1242–3. *coniurement Azenys þe foule þynge:* the same expression occurs on 47/1326–7.

44/1245. The line as it stands, with its five stresses, is too long. But in my opinion there can be little doubt that the words *þe ferþe* were meant by the author to form the bob-verse of the stanza, and that we, accordingly, shall have to read:

Þe þrydde hys (icleped) coniurement
Azenys þe foule þynge;
þe ferþe
Acolyt hys to segge y-wys,
Tapres to bere wel werþe (MS. *worþe*).

45/1254 ff. The true explanation of this stanza was given by Zupitza in the 'Zeitschrift für österreich. Gymnasien,' 1875, p. 129: 'In the Synagogue of the Old Testament God caused the orders to be made first; and that was a shadow (*sched*) of what is made light now in the Holy Church; at the same time (*inere*) I shall tell how it was there,' etc. It was Zupitza, too, who suggested the reading *worȝt* instead of *wryt* in l. 1257, which I have only thought it necessary to alter into *wroȝt*, or *wro(u)ȝt*, these being the two forms actually occurring in Shoreham. Besides, I would ask whether we had not better omit the word *lawe* in l. 1254? Very likely, the often recurring phrase *ine þe e(a)lde lawe* flitted across the scribe's head as he was copying out *ine þe elde*, and so he went the whole length of it, quite regardless of the following *synagoge*.

45/1261 ff. Petr. Lombard. (Migne, 192, 901): "Ostiarii iidem et ianitores sunt, qui in veteri Testamento electi sunt ad custodiam Templi, ut non ingrederetur in illud immundus."

45/1270. *helpe*, to help: a necessary correction of *helþe;* cp. 46/1300–2: *For-bede operen to reden schal me noȝt, Ac soffry hyt for nede.*

45/1275 ff. Petr. Lombard. (Migne, 192, 901): "unde eis, cum ordinantur, claves Ecclesiae dantur ab episcopo, et dicitur eis: Sic agite tamquam rationem Deo reddituri pro rebus quae clavibus istis recluduntur."

46/1277. *doþeþ*, the reading of the MS., is an impossible form. Wülker's remark ('AE. Lesebuch,' I. 136) that it may perhaps be a new formation like *biðon* in the 'Durham Book,' or *sundeð* in 'Layamon,' to distinguish the singular from the plural, does not apply to the Kt. dialect, where the singular is regularly *deþ*, the plural *doþ*.

46/1279. The subject *ȝe* is to be supplied from the preceding line.

46/1281. I have proposed to alter *hardyst* into *hard ys*, translating:—'That is hard, whosoever felt it.' The sentence, as I understand it, is meant to express the poet's sentiment on the heavy responsibility laid upon the ostiary by the preceding injunction of the ordaining bishop. As *felde* [:*ȝelde*] cannot be anything but the pret. subjunct. either of *felen* = O.E. *fēlan*, or Kt. *felen* = O.E. (W.S.) *fȳlan*, which is out of the question here, Wülker's translation,—"Sehr verwegen (*hardyst*) ist (the

verb to be supplied), wer dies zu Grunde gehen liess" (*felde* from *fellen*), must be wrong.

46/1282 ff. Petr. Lombard. (Migne, 192, 901): "Hoc officium Dominus in sua persona suscepit, quando flagello de funiculis facto vendentes et ementes eiecit de templo."

46/1293. *By wokke*, by the week. The ryme *woken* [: *by-louken*] occurs 118/109–10.

46/1295. *Hy* refers to *prophesye*, l. 1292, which is probably accus. plur. The reading of the MS., *By rede*, makes no sense.

46/1299. *ham aueye of*, to inform themselves of, acquaint themselves with (the sense of what they read). Cp. Hugo de St. Victore (Migne, 176, 424): "Hi quidem, qui ad hunc gradum promoventur, litterarum scientia debent esse instructi, ut eorum quae legunt sensum intelligant."

47/1307. *Wet welle*. I am unable to guess what *welle* can possibly mean here. The Latin text which the poet is likely to have followed does not throw much light on it either. It runs thus, according to Hugo de St. Victore (Migne, 176, 424): "Hoc officium Dominus in propria persona ostendit, quando in medio seniorum librum Isaiae prophetae aperiens distincte ad intelligendum legit."—If I were to venture on a conjecture, I would suggest that we may read: *Wet? dwelle!*, taking the phrase as a kind of interposition: 'Stop now! What was it he read?' to which the answer is given in the following lines: 'What he read there, you may see in the Gospel of St. Luke.' Or should *welle* be miswritten for *uelle:* 'what might fall, chance to turn up' (when he opened the book)?

47/1310 ff. Petr. Lombard. (Migne, 192, 901): "Unde ei . . . traditur ab episcopo codex divinarum lectionum, et dicitur: Accipe, et esto verbi Dei relator, habiturus, si fideliter impleveris officium, partem cum his qui bene verbum Dei ministraverunt."

47/1313: "lector verbi quod Deo redolet."

47/1322–3. Petr. Lombard. (Migne, 192, 902): "Debet autem habere spiritum mundum qui spiritibus immundis imperat."

47/1328–30. The Latin words used by the ordaining bishop are: "Accipite (scil. librum exorcismorum), et habetote potestatem imponendi manus super energumenos, sive catechumenos." It is clear, therefore, that what we read in line 1330, *Ouer ham þat fendes op biggeþ*, must have been intended to render the sense of "super energumenos (sive catechumenos)." But, what is *biggeþ*? Wülker connects it with *bezen, bīzen* (O.E. *bēzan, bīzan*), and translates: "diejenigen, welche die Teufel aufbiegen (*opbiggeþ*), i. e. antreiben," which he thinks is meant of the convulsive fits of the possessed. This is, of course, quite impossible. Varnhagen ('Anglia' iv., 204) rightly considers *op* as a preposition belonging to *þat*, and takes *biggeþ* in its usual sense of 'dwell.' Accordingly, he translates: "Nehmet hin die Macht, die Hand denen aufzulegen, auf welchen die Teufel wohnen." But this, I believe, is equally impossible, because *biggeþ*, with its stopt *g* (from ON. *byggja*), makes no ryme with *seggeþ* (or *siggeþ*, as the Kt. form is)—even if it could be proved that the Northern verb *biggen* was used at all in Southern M.E. I should, therefore, propose to write *liggeþ* instead of *biggeþ*, which would perfectly satisfy the demands of ryme, and, at the same time, make at least as good sense as *biggeþ—hy þat fendes op liggeþ* being an almost literal translation of the Latin "*obsessi.*" But there still remains another difficulty with regard to *seggeþ* or *siggeþ*, which ought to be 3rd sing. indic. prs. I do not remember having ever read *siggeþ* instead of *sayþ, zayþ, seyþ* in any Kt. writer (Varnhagen cites one instance of *seggeþ* as sing. from 'Layamon'); yet I suspect we shall simply have to take

it for what it was apparently meant. Perhaps we might refer to the form *liggeþ* in the following passage, 60/1678–80: *Ilome Me weddeþ swyche, and liggeþ so For þan ine hordome.* Here, too, the exigence of the metre seems to have caused the substitution of the expanded form *liggeþ* for the usual *liþ*, the indefinite *me* being, as a rule, followed by a verb in the singular. Only we cannot feel quite sure, considering the habitual carelessness of the scribe, if the author himself did not write *men* instead of *me*, so that *liggeþ* may really have been intended for the plural.

47/1331 ff. Petr. Lombard. (Migne, 192 902): "Hoc etiam officio usus est Christus, cum daemoniacos multos sanavit. Hic ordo a Salomone videtur descendisse, qui quendam modum exorcizandi invenit, quo daemones adiurati ex obsessis corporibus pellebantur."

In eastern (Jewish and Arabic) tradition King Solomon was credited with great skill in magic arts; see Dr. W. Smith, 'Dictionary of the Bible,' s. v. Solomon. Christian pilgrims visiting the holy places were shown the magic seal-ring by which he had obtained power over the evil spirits; and in the middle ages, Solomon's fight with demons became the subject of a vast cycle of legends. See also 'Archiv f. d. Studium d. n. Sprachen u. Litteraturen,' cviii. 131.

48/1335. *apryse* (for *en-empryse*), enterprise, undertaking.

48/1339. Varnhagen's conjecture is corroborated by what we read in Hugo de St. Victore (Migne, 176, 425): "Quarto loco succedunt acolythi, qui Latine dicuntur ceroferarii, quia accensos cereos deferunt, dum legitur evangelium, vel dum offertur sacrificium."

48/1342–44. Petr. Lombard (Migne, 192, 902): "ut sub typo luminis corporalis illa lux ostendatur, de qua legitur, Joan. 1: *Erat lux vera, quae illuminat omnem hominem venientem in hunc mundum.*"

48/1347. *lokke*, in the awkward spelling of the scribe, stands for *loke* or *loky*; O.E. *lōcian*, to look after: "Ad acolythum pertinet praeparatio luminarium in sacrario" (Petr. Lombard., Migne, 192, 902). M.E. *loken* (from O.N. *loka*), to lock, is out of the question here, because the locking up of the church-lights does not form part of the duties of an acolyte.

48/1349. Wülker rightly saw that *synge* must be a verb, only he is wrong in translating it: "um durch ein Sinnbild anzudeuten." The true meaning is 'to bless, consecrate' (scil. *wyne* and *water*), as appears from Hugo de St. Victore (Migne, 176, 425): "Hi cum ordinantur, postquam edocti fuerint ab episcopo qualiter in officio suo agere debeant . . . accipiunt et urceolum vacuum ad infundendum vinum in calicem, quo consecrandus est sanguis Christi." See also Petr. Lombard. (Migne, 192, 902): "Ipse (scil. acolytus) cereum portat, ipse urceolum cum vino et aqua suggesta pro Eucharistia subdiaconis praeparat." The spelling *synge* is peculiar. It ought probably to be *syngne*. What the *ng* seems to indicate may either be fronted *n*, or nasalized *g*, according to the common pronunciation of such Latin words as *dignus, magnus, signum*, etc. Cp. the spellings *ingnel*, 'Ayenb.' 141; *lingne*, ib. 160; *dingnete*, ib. 215, 227, 233; *dyngnelyche*, ib. 266, 267; or *mangnus, dingnus*, etc., in the Latin orthography of the period. At any rate, the ryme *syng*[*n*]*e* [: *brynge*] is only imperfect.

48/1354. "Ego sum lux mundi; qui sequitur me non ambulat in tenebris, sed habebit lumen vitae" (St. John viii. 12).

49/1359 ff. Petr. Lombard. (Migne, 192, 902): "Huius officii formam illi gerebant in veteri Testamento, qui lucernas candelabri componebant et accendebant igne coelesti, ad illuminandas tenebras aquilonares."

49/1365. See Exod. xxv. 31–39; xxxvii. 17–24.

49/1367-9. Zupitza's emendation *enioyneþ* [: *aloyneþ*] is convincing;

cf. Hugo de St. Victore (Migne, 176, 426): "Isti (scil. subdiaconi) subserviunt levitis, et vasa corporis et sanguinis Christi ipsis ad altare deferunt (*bereþ*), et iterum referunt (*aloyneþ*)." Ibid. 177, 425: "Quinto loco ordinantur subdiaconi, qui ministerio altaris approximant . . . Unde lex continentiae imponitur illis."

49/1370–1. *weldeþ al bare:* the subdeacons touch the holy vessels (chalice and paten) with bare hands, which the acolytes are not permitted to do. Cp. Hugo de St. Victore (Migne, 177, 425): "Hoc autem de lege veteri sumptum videtur, ubi praecipitur ut filii Caath vasa sanctuarii a filiis Aaron prius involuta accipiant, et non tangant ea nuda, ne moriantur."

49/1371–2. The *corperaus* (corporal, corporas) is a cloth of pure linen, usually starched, on which the elements are placed during the celebration of the mass. It is of moderate size, and as long as the chalice is covered, the corporal is folded together and put in a square case (*bursa*) that rests on the top of the chalice. At high mass, when the celebrant is assisted by the deacon, subdeacon, and other attendants, the subdeacon has to carry the chalice properly dressed to the altar, or to a side-table ("credentia"). There it remains till the beginning of the offertory, when the deacon takes the corporal out of the burse, unfolds it, and spreads it on the altar; then uncovers the chalice and places it, together with the paten and host, on the outspread corporal. If the chalice had been put on the side-table, the subdeacon has to take it to the altar, while the deacon fetches the burse with the corporal. After the communion, the subdeacon folds up the corporal, cleanses and dresses the chalice in the proper way, and places it, covered with veil and burse, on the altar or on the side-table, thence to carry it into the vestry when the mass is over. The sense then of the words *þe sudeakne . . wealdeþ þe corperaus* is clear enough. Only I do not quite understand what *onder þe deakne* means. Is it 'under the superintendance of the deacon?'—the purely local meaning of the prepos. *onder* being, of course, out of the question here. But the folding of the corporal by the subdeacon is not, as far as I am aware, particularly superintended by the deacon. What seems to me more probable, therefore, is, that the poet merely intended to convey the general notion, with no view to any particular case, that the subdeacon is subordinate to the deacon. This is what the very name of *subdeacon* implies, as is often expressly stated by ecclesiastical writers; *e. g.* Petr. Lombard. (Migne, 192, 902): "Graece hypodiacones vocantur quos nos subdiacones dicimus, qui ideo sic appellantur, quia subjacent praeceptis et officiis Levitarum."

49/1373–76. "Mundamini qui fertis vasa Domini" (Isaiah lii. 11).—*bensy*, sanctify, purify.

49/1381. *bare* here probably means 'empty.' Cp. Petr. Lombard. (Migne, 192, 903): "Hi, cum ordinantur, accipiunt de manu episcopi patenam et calicem *vacuum;* ab archidiacono vero urceolum (*a crowet*) cum aquamanili, et manutergium" (*a towaylle nare*).—*nare* = O.E. *nearu*, narrow.—*Iuere*, together with it. Wright has printed *uare* and *Inere*. The correction is by Zupitza ('Zeitschr. für österr. Gymn.' 1875, p. 129).

49/1385. I am rather sceptical as to *honden* being used here in the old instrumental sense, though it can hardly be otherwise if *helde* really means 'to hold' (O.E. *healdan*). But may we not take *helde* in the sense of 'to pour out' (see N. E. D. s. v. *hield*, v. 7), and refer the relative clause *þat serueþ to þe autere* in l. 1386 to the preceding *honden*, which in this case may very well be dative plur.? That the pouring out of water for those who officiate at the altar to wash their hands in, does pertain to the office of the subdeacon, we may learn from Hugo de St. Victore (Migne, 176,

426): . . "urceum quoque et aquam, manile et manutergium tenere, et levitis pro lavandis manibus ante altare aquam praebere (debent)" . . . "De manu vero archidiaconi (accipiunt) urceolum cum aqua, manile seu mantile, et manutergium, quibus mundare debent manus sacerdos et levita tractaturi divina sacramenta." See also Petr. Lombard. (Migne, 192, 903).

50/1389. The verb, probably *keste*, as I have suggested, is indispensable. Cp. Hugo de St. Victore (Migne, 176, 426): "Hoc officio usus est Dominus, quando facta coena cum discipulis linteo (*wyþ a schete*) se praecinxit, et mittens aquam in pelvim pedes discipulorum lavit (et linteo extersit)."

50/1393. *lesschte* (*forþe*) is said of the institution of the order. Wülker (A.E. Lesebuch I, 137) translates: "Jesus . . erlaubte (allowed) diesen Orden für die Zukunft (for the future), fürderhin," connecting *lesschte* with O.Fr. *lesser*. The latter may possibly be right, though I should prefer translating *lesschte forþe* by—'let (go) forth, sent forth;' for which we may compare 76/2158–61:

Þese sacrementis. þat were ischet fram alle men,
Wat god hymself out sent hys To tounne.

50/1394. There is also a symbolical reason for assigning to the order of deacon the sixth place. This, we are told, is the mystical signification of the number, which is said to be 'perfection.' See Hugo de St. Victore (Migne, 176, 426): "Diaconorum ordo sexto sequitur loco, non sine aliquo senarii mysterio, in quo propter perfectionem sui significatur operum perfectio." Also Migne, 177, 350: "Sexto loco succedunt diaconi, non sine mysterio senarii, qui numerus perfectionem significat."

50/1402. *hoche*, O.Fr. *huche* (hutica), "cista, arca." *Þe hoche of holy crefte*, the ark of holy power = the ark of the covenant.

50/1403–7. Cp. Hugo de St. Victore (Migne, 176, 426): "diaconis super sinistrum humerum stola ponitur . . . quia quidquid laboris et sustinentiae in hac vita toleramus, tamquam in sinistra portamus, donec in dextera, hoc est in aeternitate, requiem habeamus."

51/1419. The expression *þe þridde* suggests that there were two other manifestations, beside the one mentioned in ll. 1420–21, of Christ's holding the office of deacon. One of them, *i. e.* the second, was when he preached to the people (ll. 1417–18). Consequently, the first must be sought for in the words—*Ine hys trauayle*, l. 1416; and this, I believe, refers to what has been said of the deacon above, in ll. 1403–7, namely, that he gets the stole put over his left shoulder, to remind him of the hardships he has to bear in this present life, that *for þane trauaylle her* he may gain *þe ryȝt half* in heaven. In the same manner, Christ's preaching to the people, and the arousing of the apostles from sleep, have their parallels in the functions of the deacon set forth in ll. 1410–11 and 1412–14. It would, perhaps, conduce to a better discrimination of the points enumerated, if we were to add *and* before *þo he prechinde*, etc., in l. 1417, to which I see at least no metrical obstacle.

wakede, l. 1420, is of course transitive = 'aroused the apostles;' *for to bydde*, that they should pray. Cp. 76/2186 ff.: *þer hijs apostles leye Slepynde. þo þat he ham bed Aryse for to preye Amonge.* See also Hugo de St. Victore (Migne, 176, 428): "Hoc officio usus est Dominus . . . quando apostolos dormitantes ad orationem incitavit," etc.

51/1422 ff. Cp. Hugo de St. Victore (Migne, 176, 428): "Septimo loco sequitur ordo presbyterorum. Presbyteri autem interpretantur *seniores*, quia seniores Graeci presbyteros vocant. Debent enim presbyteri seniores esse in populo Dei; non tantum aetate corporis, quantum prudentia

morum, et maturitate bonae conversationis, sicut scriptum est: *Senectus venerabilis est, non diuturna, neque annorum numero computata. Cani enim sunt sensus hominum, et aetas senectutis vita immaculata* (Sap. IV)."

51/1430. *gyse*, guise, custom, practice.

51/1432. *a crowche wyse*, crosswise. This is undoubtedly the true reading, as appears from the description of the ceremony in the Pontificale Romanum (Daniel, 'Codex Liturgicus Ecclesiae universae,' I. p. 240): "Dicto primo versu hymni (scil. "Veni creator") surgit Pontifex et sedet in faldisterio. Singuli ordinandi coram eo genua flectunt, et P. cum oleo catechumenorum inungit unicuique *ambas manus simul iunctas in modum crucis*, producendo cum pollice suo dextro in dictum oleum intincto duas lineas, videlicet a pollice dextrae manus usque ad indicem sinistrae, et a pollice sinistrae usque ad indicem dextrae, ungendo mox totaliter palmas," etc.

51/1436. If *helye* means anything, it must be oil (*ele, eli*). It is indeed possible that whoever wrote this and the following line may have thought of the unction of the hands of the priest as described in the passage cited above: "Pontifex cum oleo catechumenorum inungit ambas manus simul iunctas." This is what Wülker assumes when he translates: "Er nimmt das Oel auf der inneren Fläche beider Hände, die auf der Brust zusammengefaltet sind." He adds, however,—"*half* dürfte wohl in *hand* zu ändern sein; denn die Hände des Presbyters werden nur auf der inneren Seite, nicht auf beiden Seiten gesalbt." But would not *eyþer hand yioyned atte breste* be a rather awkward expression? If there is anything corrupt in the line, as I do believe there is, I suspect it is not *half*, but *helye inne*. In the first place, the line as it stands is too long. Secondly, what is of greater moment, the words—*þet no god hap ne hezi hyne*, etc., in l. 1438 ff. do not at all apply to the signification commonly attached to the unction, but they evidently relate to the ceremony of vesting the priest with the stole. When after the invocation of the Holy Spirit at the ordination the hands of the presbyter have been anointed, he receives the stole, which is a narrow scarf coming down to the knees, usually widened and fringed at the ends, and having a cross embroidered on it at the middle and at each extremity. It is laid over both his shoulders (*of eyþer half* = on either side), the two strips being crossed upon the breast (*yioyned atte breste*), and secured by the girdle ("cingulum"). The symbolical meaning assigned to this peculiar mode of the presbyter's wearing the stole is often mentioned by ecclesiastical writers; see, for instance, Hugo de St. Victore (Migne, 175, 429): "Hi (sc. presbyteri) post invocationem S. Spiritus stolam super utrumque humerum accipiunt, quae in modum sustentaculorum dextrum latus munit et sinistrum, ut ex hoc intelligant se per arma iustitiae a dextris et sinistris esse munitos, ut eos nec adversa frangant, nec prospera extollant." The right side was generally associated with the idea of prosperity, the left side with that of adversity; *e. g.* in 'Ayenbite,' p. 151: *Efterward he prouep ofte his work mid lead; uor he nimþ hede þet his tour ne hongi ne stoupi, ne ariȝthalf be prosperite, ne alefthalf be adversite.* See also Shoreham, 50/1404–7. Now, we can hardly fail to notice the very close resemblance between the words—*þet no god hep ne hezi hyne*, *Ne non harm hyne don* (= *down*) *deste In mode*, and those quoted above from Hugo de St. Victore,—"ut eos nec adversa frangant, nec prospera extollant." Hence we are necessarily led to conclude that the reference, too, must have been to the same thing in both writers; and consequently, that the substitution of *stole* for *helye inne*, forcible as it may seem, is unavoidable.

deste, by the way, cannot be the preterite of *duschen*, as Kölbing will

have it ('Arthour and Merlin,' lvi, footnote). It is pres. subjunct. of *desten*, which, if compared with the Sth. M.E. *dusten*, would seem to point to an earlier form **dystan*; see also N. E. D., s. v. *dust*, v. 2.

51/1441. Construe: *Ac* (*þet he*) *þenche on hym*, etc., *he* to be understood from the preceding oblique case *hyne*. It is not improbable that the two lines 1441–2 contain an allusion to the *crossing* of the stole upon the breast. If so, we have another corroboration of the conjectured reading *stole* in l. 1436.

52/1444. *brede* is accus. sing., governed by *takþ*; but the true reading is perhaps *bredes*; see the passage from Petr. Lombard. in the next note.

52/1446–7. Translate: 'And trust well (*treiwe*, imperat., from *trēowian*) that there is a sign thereof,'—*signe* to be taken in the sense of 'prefiguration' (viz. in the Old Testament); *þrof*, i. e. of his *power to sacry hyt*. This makes tolerable sense. Still, we are not told what the *seyne* is, and besides, the position of *þer* is certainly not the usual one in an affirmative sentence. Considering, moreover, that the poet probably had before him the following Latin passage which Petr. Lombard. (Migne, 192, 904) quotes from Isidor. Hispalensis: "Accipiunt etiam calicem cum vino, et patenam cum hostiis (*bredes*? so also Hugo de St. Victore), ut per hoc sciant se accepisse potestatem placabiles Deo hostias offerendi,"—one is strongly tempted to suggest the very slight alteration of *þer* into *þe*, which would bring the meaning of the line pretty close to the Latin quotation:—'And that (i. e. the taking of the chalice with the wine, etc.) is the true (*treiwe*) sign thereof' (i. e. of his having received the power of consecrating).

52/1450–56. Hugo de St. Victore (Migne, 176, 429): "Hoc officio usus est Dominus, quando post coenam panem et vinum in corpus et sanguinem suum commutavit . . . Hoc quoque excellenter officium implens exhibuit, quando ipse sacerdos et hostia seipsum in ara crucis propter peccata generis humani obtulit."

52/1457. The meaning of *crounebet* is perfectly clear, it being interpreted in l. 1460 by *þe furste scheringe*, = "prima tonsura." But I doubt whether such a word as *crounebet* exists; at least, I have not found it recorded anywhere else. It is probably due to an error of the scribe, and ought, perhaps, to be *crounement*, answering to Latin "coronatio," which is used in the sense of 'tonsure,' e. g. by Thom. Aquin. IV. dist. xxiv., quaest. 3, art. 1, quaestiunc. 2.

In the footnote, I have suggested that we may read *to þyse ordres*, instead of *to þys ordre*, because the tonsure cannot properly be called a preparation (*an apparyllynge*; see N. E. D. s. v. *apparelling*) for this, i. e. the presbyter's order only, considering that, as a sign of the entrance into the state of a cleric, it has to be received before any one can be promoted to any of the seven orders, the minor as well as the holy ones. See Notae in S. Gregorii Lib. Sacrament. (Migne, 78, 436). Thom. Aquin. therefore calls it "praeambulum ad ordinem." *An apparyllynge to ordre* would express the same meaning, while *to þys ordre* is apt to convey a wrong notion.

53/1476–7. The idea that the clerics (for their continence in the present life?) shall be married (*ymarissched*) in heaven, seems rather odd, especially when we remember that those of the minor orders are by no means condemned to 'single blessedness' on earth. I should propose to read *ywarissched*, if it could only be shown that the verb was ever used in the sense of 'to reward,' corresponding to the signification 'gift, donation' of the substant. *warison* in M.E.

53/1482–4. According to Wülker (A. E. Leseb. I. p. 138) *sedder* is

the compar. of *sid*, meaning "weiter, ausführlicher, deutlicher" (more expressly); and *breddour* or *bredder*, as the ryme requires, is the comparat. of *brod*, O.E. *brād*. This may be true, so far as *bredder* is concerned (cf. O.E. *brēdra*). But there is evidently something amiss in the lines as they have been transmitted by the scribe. Thus much only seems to be clear, that here, as in the preceding lines, the reference is to the clerical tonsure.—The proper shape of the tonsure in the Romish Church was that which the fourth Council of Toledo, A.D. 633, had prescribed, and which is still retained by the members of several monastic orders bound to strict observances. Canon 41 of the said Council runs as follows:—"Omnes clerici vel lectores, sicut levitae et sacerdotes, detonso superius capite, inferius solam circuli coronam relinquant: non sicut huc usque in Galliciae partibus facere lectores videntur, qui prolixis, ut laici, comis in solo capitis apice modicum circulum tondent. Ritus enim iste in Hispania huc usque haereticorum fuit . . . Qui autem hoc non custodierit, fidei catholicae reus erit."

Subsequent Councils issued numerous decrees to the same effect, enjoining clerics to wear tonsures of appropriate shape and size, and not to let their hair grow, but to clip it so as to leave the ears bare—"ut pateant aures;" "usque ad patentes aures;" "usque ad revelationem sensuum, id est, oculorum et aurium" (Hugo de St. Victore), as the phrases run. *Þe croune of clerke y-opened hys*, in Shoreham, l. 1478, probably means the same thing. Of ecclesiastical meetings held not very long before, or about, the time of the poet, which have dealt with the subject, I mention only: the Synod of Worcester, A.D. 1240, cap. 21; the Councils of London, A.D. 1268, cap. 5, and of Salzburg, A.D. 1274, cap. 11; the Synod of Exeter, A.D. 1287, cap. 17; the Council of Ravenna, A.D. 1314 and 1318.

Ecclesiastical authorities generally speak of a twofold signification of the tonsure—(1.) in respect of its circular form: the corona is a symbol of the royal dignity of the cleric, as the minister of God; for, according to S. Gregory, "servire Deo regnare est;" (2.) with regard to the removal of the hair, by shaving the top of the head and clipping the hair around the ears: this signifies that the mind of the cleric shall be unveiled towards God (the hair being given for a covering, 1 Corinth. xi.), and that he shall dismiss all worldly thoughts and occupations. See, for instance, Hugo de St. Victore (Migne, 176, 421); Petr. Lombardus (Migne, 192, 901); Thom. Aquin., IV. dist. xxiv., quaest. 3, art. 1, sol. 1. Also the statutes of the Council of London, A.D. 1268, cap. 5:—"Statuimus et districte praecipimus, ut clerici . . . coronas habeant probanda latitudine condecentes, in quibus depositio terrenorum, et regalis sacerdotis dignitas designatur;" and the Council of Ravenna, A.D. 1314: "Clerici coronam condecentem portent, per quam designentur regalis esse generis, et sperare se assequi debere partem haereditatis divinae." Shoreham says, ll. 1478–9: *Þe croune of clerke y-opened hys, Tokneþ þe wyl to heuene*, etc. This is one signification of the tonsure: *wyl to heuene* means renunciation of worldliness, "depositio terrenorum." Should we not expect, then, to find, also in Shoreham, some allusion to the corona being a sign of the royal dignity appertaining to God's minister? But nothing of the kind can be elicited, I believe, from the text as presented by the MS.

It will be remembered that the Council of Toledo, in prescribing a certain form of the tonsure, strictly enjoins that it shall be worn by all clerics, whether of the lower or the higher orders; and the same injunction was made by the Council of London as late as 1268:

"Statuimus et districte praecipimus, ut clerici universi . . . aures patentes, crinibus non coopertas, et coronas habeant probanda latitudine condecentes." It appears, however, that the practice of shaving only a small circle on the crown, which had been condemned as heretical by the Council of Toledo, must have gradually crept in among the lower clergy (as indeed it has afterwards become universal with the seculars, even those in holy orders); and that the size of the tonsure was made a mark of distinction between the different orders. This is proved by the canons of the Councils of Salzburg (1274) and Ravenna (1314–18). The former, in prohibiting clerics to let their hair grow, seem to make a difference between "sacerdotes" and "clerici inferioris ordinis:"—"Edicto perpetuo prohibemus, ne clerici comam nutriant, maxime sacerdotes, qui taliter tondeantur, ut pateant eis aures; caeteri inferioris ordinis clerici in tonsura non multum discrepent ab eisdem." The Council of Ravenna prescribed that those who were in holy orders, or beneficiaries of cathedral and collegiate churches, should wear a wider corona, conceding to others one of medium or smaller size, according to their several stations: "Clerici . . . coronam condecentem portent . . .; quae scilicet sit rotunda, et ita tonsi sint inferius, quod aures pateant: ita quod, si in sacris fuerint, aut beneficiati in ecclesia cathedrali vel collegiata venerabili, secundum condecentiam sui status portent latiorem, alii vero mediocrem vel minorem, suis statibus condecentem." This expression, "*coronam latiorem*," puts one in mind of Shoreham's phrase *þe croune breddour* (or *bredder*, as the original form may have been); and the words—*ase he in ordre aryst* point exactly the same way. So I guess that what the poet meant to express here is simply this, that the tonsure of a cleric is to be the wider, the higher the order to which he is promoted. Still, I do not quite comprehend the context of the whole passage from l. 1478 onwards. Is the larger size of the tonsure of the higher clergy also symbolized by *þe croune of clerke* being "*y-opened*," as the words *And sedder tokneþ* seem to suggest (whatever *sedder* may mean)? Again, what connection is there between these lines and the following ones (ll. 1485–6): *þer drof bischop hys dignete To maky þulke seuene?—drof* (exercised, practised) *hys dignete* is, moreover, a rather awkward expression.—*And hyt by-tokneþ þane bisschop*, etc.—What is it that betokens? I strongly suspect that the scribe has made here a sad confusion; but I see no way to a possible emendation.

53/1490. *was* = *huas*, whose.

53/1492–6. Wülker translates: "Deshalb (wegen der hohen Würde, die dem Priesterstande zukommt) sollen die Ordensgeistlichen nach dem äusseren Zeichen desselben, nach der Tonsur verlangen." In my 'Beiträge zur Erklärung und Textkritik des William von Schorham' I have shown that this interpretation of the passage cannot be accepted. *ordres* here does not mean the monastic orders or the regular clergy ("die Ordensgeistlichen"); and *longi to þys sacrement* must not be translated—'to long for the outward sign (*sacrement*) of priesthood, *i. e.* the tonsure.' There is no sacrament of the tonsure, at least not in the theological system to which our author adheres (see Thom. Aquin. 'Summ. Supplem.' p. iii., quaest. 40, art. 2). Besides, it would be difficult to prove that in the 14th century the simple instrumental *þy* was still used in the sense of 'therefore, for this reason' ("deshalb"), as Wülker translates, taking *þyþe ordres* to be meant for *þy þe ordres*. I still hold that *þyþe* is simply a clerical error for *þyse* (for other instances of the same confusion of *s* and *þ*, see note to 22/599). Accordingly, I translate: 'These orders shall belong of right to this sacrament.'

The number of the orders that constitute the sacrament of ordination has been up to the present day a matter of controversy. William, in accordance with the received doctrine of his time, enumerates seven orders, from the door-keeper upwards to the mass-priest. The difference is only, that formerly all the seven orders, the minor as well as the holy ones, were thought to partake of the sacramental character ("Et dicuntur hi ordines sacramenta," Petr. Lombard.), while the minor orders are now relegated to the rank of what are called "sacramentalia." The order of priesthood, then, was regarded as the highest, and the episcopate, with its different branches of bishop, archbishop, metropolitan, primate, patriarch, and high pontiff, was considered to be, not a separate order, but a dignity and an office conferred upon certain persons in sacerdotal, or at least in one of the holy, orders. So by Hugo de St. Victore (Migne, 176, 423), and Petr. Lombard. (Migne, 192, 904). Other clerical offices which are not orders in the sacramental sense are, for instance, those of the archipresbyter, the archidiaconus, the primicerius, the thesaurarius, etc. (see Hugo de St. Victore Migne, 176, 451).—Thom. Aquin. ('Summ. Supplem.' p. iii., quaest. 40, art. 5), in discussing the question whether the episcopate be an order, says: "Ordo potest accipi dupliciter. Uno modo secundum quod est sacramentum: et sic, ut prius dictum est, ordinatur omnis ordo ad Eucharistiae sacramentum. Unde cum episcopus non habeat potestatem superiorem sacerdote, quantum ad hoc episcopatus non erit ordo (episcopatus non est ordo secundum quod ordo est sacramentum). Alio modo potest considerari ordo secundum quod est officium quoddam respectu quarundam actionum sacrarum: et sic, cum episcopus habeat potestatem in actionibus hierarchicis respectu corporis mystici supra sacerdotem, episcopatus erit ordo." It is in this sense that Petr. Lombard. (Migne, 192. 905) speaks of an episcopal order ("Ordo autem episcoporum quadripartitus est").

I should not have mentioned these particulars, but that they may perhaps give us some clue to the explanation of ll. 1494–96: *And þat mo be þat gode beþ þes makeþ al þat folle Be astente*, which Wülker (A. E. Leseb. I. 138) interprets as follows: "Die Geistlichen sollen wünschen und dahin arbeiten (endeavour), dass mehr werde des, das gut ist (that there may be more of what is good), und dass alles Sündige, Törrichte, gehindert, vernichtet werde" (that all that is sinful, foolish, may be stinted, destroyed). I need scarcely say, however, that it will never do to render *þat mo be þat gode beþ* by—'that there may be more of what is good,' *mo, gode, beþ* being plurals. Nor must *folle* be confounded with the noun *folie*, folly, as appears to have been done by Wülker. Mätzner (Ae. Sprachproben, I. 263, footnote to l. 182) considers *folle* to be the preterite of *fallen*, of which there are indeed several instances to be found in Shoreham; even the ryme *folle* [: *scholle*] occurs on 121/181–2. Only I do not see that the meaning of the passage here would be any clearer for it. If I may venture to offer another explanation, I suggest, in the first place, that we may take *þat folle* as a noun, corresponding to M.E. 'the full,' the whole, the total; we have it also on 61/1708: *prone to þe folle* [: *scholle*]. Considering further that *and þat* is frequently miswritten in our MS. for *and þaȝ*, I propose to read: *And þaȝ mo be þat gode beþ.* The whole passage then, as I understand it, may be translated: 'These orders (*i. e.* the seven treated of in the preceding section) shall belong of right to this sacrament; and though there be more (than these) that are good, these make up the whole' (*i. e.* they constitute the sacrament). There are, indeed, more than those seven; so, for instance, the episcopate and other dignities and offices, that in a certain sense may be called

orders (see quotation from Thomas Aquinas above); there are also the monastic orders: but none of them have the character of sacraments. The expression—*þaȝ mo be þat gode beþ*, it is true, is rather vague; yet I believe that the meaning of it is sufficiently determined by the context in which it occurs. We have lastly to explain the obscure phrase *Be astente*. That the usual derivation of *astente* from O.E. *astyntan*, Kt. *-stentan*, does not yield a sense suitable to the purport of the preceding lines, as we have interpreted them, is at once clear; but the way out of the difficulty is not so clear. If I venture to throw out a suggestion of my own I am quite aware that it merely originated in some preconceived notion of what the line may possibly contain, or ought to contain, in order to fit in the context.

From early times it had been the practice of the Church to confer the orders gradually,—accumulation, or what was called ordination by leaps ("per saltum,") having been strictly prohibited. This practice is still retained in the Romish Church; but the intervals at which the orders can be taken have been considerably shortened. The arrangement of the orders, therefore, is strictly ascendental, and no one can advance to a higher order unless he ascends to it by the steps of all the lower ones. See Martene, 'De Antiqu. Eccles. Rit.' I. cap. 8, art. 39. Cp. also Hugo de St. Victore (Migne, 176, 423): "Sequuntur deinde septem graduum promotiones, in quibus (clericus) per spiritualem potestatem altius semper ad sacra tractanda conscendit." Also Migne, 177, 349:—"Sequitur ut videamus de septem ordinibus clericorum, qui sunt septem gradus Ecclesiae, per quos qui clericus est *ascendens* efficitur ostiarius, lector, exorcista, acolythus, subdiaconus, diaconus, sacerdos." Now, my suggestion is that *Be astente* may perhaps be miswritten for *Be ascente*, by ascent: 'These seven orders, forming as they do an ascending series from the door-keeper upwards to the mass-priest, constitute the whole of the sacrament.' This is at least intelligible. The question is only: Did such a word as *ascente*, with the supposed signification, exist in Shoreham's language? If this be denied, and *astente* be the true reading indeed, I confess myself at a loss how to explain it satisfactorily. My interpretation of the whole passage (ll. 1492–96) may be wrong. But I have, after all, thought it best to take hold of the clue offered by such ecclesiastical writers on the subject as the poet is likely to have followed; and, in spite of a few slight alterations in the transmitted text, I do not think that I have strained the sense more than other interpreters have done.

54/1501. "Templum enim Dei sanctum est, quod estis vos." 1 Corinth. iii. 17.

54/1502–4. Wülker (A. E. Leseb. I. 138) says,—*hye* = O.E. *hyze*. But *hye* is not exactly the M.Kt. equivalent of O.E. *hyze;* nor is it the *hyze* that has the ministry in the mystic temple, but the *inwyt*. The usual signification of *inwyt* is 'conscience'; so also in Shoreham, 92/188. But sometimes it renders Latin "animus" (see N. E. D.); and in this sense, I believe, it was meant here. We may perhaps translate it by 'wit': *inwyt*, the minister in the mystic house of God, reminds one of *wit* (in the Latin original "animus"), the master of the house, which is *seolf þe mon inwiȝ*, in 'Sawles Warde.'—The original reading of l 1504 I suppose to have been: *Nou lest* (= listen, from *hlystan*), *ich ·schel onlouke þys*. If so, we shall have to alter *hye* into *hwo*. It may be observed that the same error *hye* for *hwo* seems to have been made by the scribe on 86/13: *hye þe mysdoþ, ham wyle mysdo* = 'those who wrong thee, he will wrong them.' The sense then of our passage is: 'The Christian

is a house of God: who is to officiate in it, now listen, I shall unlock this.'—*wyke*, O.E. *wīce*, office.

54/1505. *ȝyue* [: *inne*] makes no ryme; but I am unable to guess what the original ryme-word may have been. Perhaps the fault is the poet's own, not the scribe's.

54/1510. *no lykynge þat stencheþ*, no sensual pleasure that fills the temple with stench.

54/1517. *to hele*, in order to heal.

54/1528. *slakeþ* can hardly be right, but no plausible emendation occurs to me at the moment. Wülker's conjecture,—*ine þe hertes lakeþ*, is objectionable on the ground that O.E. *lācan*, Orrm's *lāken*, quite apart from its signification, would have appeared in Shoreham's dialect in the form *loken*.

55/1540. *stent* from *stenten*, O.E. *styntan*, to stint (intrans.).—*euere* cannot possibly be Mn.E. ever, O.E. *ēfre*, as ryme and accent show. I take it to be an error for *iuerė* (*in fēre*). The sense is: 'This (*i. e.* the mystical) temple is stinted, too, if there is no such minister as the *inwyt* in it.'

55/1551. I have substituted the reading *Myd wil do elmesse large* for the meaningless *wel to* of the MS. The revisor of the text has evidently overlooked here the faulty *to*, which in the two preceding cases he has corrected into *do*.

56/1557. *þe admynystracioun* here means 'the dispensation of the sacrament,' which is done by the bishop at the ordination. It is accompanied by prayers, adhortations, handing over to the ordinands the attributes of their offices, as lectionary, candle, cruet, chalice with the paten, etc. These are perceptible outward signs, and therefore the *admynystracioun*, together with the bishop's blessing, are rightly called *þe signe* ("signum") *of þys sacrement*, as opposed to *þet þyng* ("res sacramenti").

56/1561. *ine þe place*, a mere tag, as on 115/144. See 'Eng. Stud.' xiii. 367.

56/1563. *spousynge* has two meanings. Its proper signification is "desponsatio," betrothing; and in this sense, as opposed to *weddynge*, it is used by Shoreham, 61/1727: *Spousynge At seue ȝer me maky may, Ac none ryȝt weddynge*. It is much more common, however, in the sense of 'marriage, matrimony,' in which it is used here and in many other passages. In this sense *spousynge* comprises both *bytreuþynge* and *weddynge at cherche*, as we learn from 6/152–54. *Spoushod* is another term for matrimony. It is never used by Shoreham in the sense of 'betrothal.' The simple *spouse*, on the other hand, apart from its figurative use, *e. g.* when the Holy Church is called the *spouse* of God, occurs both in the original signification of 'a betrothed person,' and in the developed sense of 'a married person of either sex.' 153/683 it is applied to Adam as the husband of Eve. That a betrothed couple were, in a sense, regarded as husband and wife is in accordance with old Jewish views, as appears from the language of the Bible. Cf. Gratian, c. 39, § 2, c. 40–45, C. 27, quaest. 2, where the scriptural evidence and patristic authorities are cited and discussed. The statement of Isidore of Seville, Etymol. IX. c. 7,—"Coniuges verius appellantur a prima desponsationis fide, quamvis adhuc inter eos ignoretur coniugalis concubitus," is grounded on the same notion, which originated also the distinction between "coniugium (matrimonium) initiatum (inchoatum)," and "coniugium (matrimonium) ratum (perfectum, consummatum)." Cf. Gratian, dict. ad c. 34, C. 27, quaest. 2:—"sciendum est quod coniugium desponsatione initiatur, commixtione perficitur. Unde inter

sponsum et sponsam coniugium est, sed initiatum; inter copulatos est coniugium ratum." This distinction was practically of great consequence; see Jos. Freisen, 'Geschichte des canonischen Eherechtes,' Tübingen, 1888, p. 170 ff. It also explains the change of the primary meaning of *spousynge* into that of 'marriage,' a change which was possibly favoured by the theory that a mutual engagement or betrothment expressed in present terms ("sponsalia, desponsatio, de presenti") is a good marriage without consummation. (See note to ll. 1646–7, below.)

Of spousynge for to werche, "agere de matrimonio;" cp. 75/2137: *þo i.h her-an gan werche.*

56/1564–5. Cf. Hugo de St. Victore (Migne, 176, 481): "Officium autem coniugii in carnis commistione proposuit (Deus), ut in eo sacramentum esset societatis quae in carne futura erat inter Christum et Ecclesiam."

56/1572. *y loþe: y*, weakened form of *in*; cp. *iþe ryȝt syde*, 83/116.—*loþ* = O.E. *lāþ*, substantive. Formulas like this: *yn loue and nauȝt y loþe*, where an idea is emphasized by the negation of its opposite, are very common in M.E. poetry. Shoreham has a few more examples: *Hys wyf and nauȝt hys hore*, 62/1757; *lete ous libbe and nauȝt be dead*, 141/323.

56/1576. Ephes. v. 22–25.

56/1579. *on-wrestnesse* (not in Stratm.-Bradley), wickedness.

56/1581–2. The text is sadly corrupt. All I can guess is that the poet here seems to have a fling at inquisitorial and shrewish wives.

57/1588–9. The reference is to Genes. xv. 5: "Eduxitque eum (Abram) foras, et ait illi: Suspice coelum, et numera stellas, si potes: sic erit semen tuum."

57/1590 ff. Gratian, dict. ad c. 2, C. 32, quaest. 2, speaks of a double institution of matrimony. The first institution took place in Paradise (*ore adam were y-wonne to senne*); the second outside Paradise, after the fall of Adam. This opinion has been accepted and repeatedly expressed by subsequent writers: *e. g.* Hugo de St. Victore (who also refers to the consecration of marriage by Christ in Cana of Galilee), Rolandus, Petr. Lombardus. The latter says (Migne, 192, 908), partly using the words of Gratian: "Coniugii autem institutio duplex est. Una ante peccatum ad officium facta est in paradiso, ubi esset thorus immaculatus, et nuptiae honorabiles, ex quibus sine ardore conciperent, sine dolore parerent; altera post peccatum ad remedium facta extra paradisum, propter illicitum motum devitandum. Prima, ut natura multiplicaretur; secunda, ut natura exciperetur, et vitium cohiberetur."

57/1600. 'without the smack of sin,' 'not tainted by sin,' *i. e.* the sin of concupiscence, sexual appetite. Cf. Augustine, 'Super Genes.' lib. ix. cap. 7: "Si non peccassent primi homines, sine carnis incentivo ac fervore libidinis ipsi ac successores eorum convenirent." Similarly Hugo de St. Victore (Migne, 176, 155): "Constat itaque rem bonam esse coniugium. Cuius opus, id est sexuum commistio, inter primos homines et eorum successores sine carnis incentivo et ardore libidinis omni tempore compleretur, si homines in obedientia sui Creatoris permansissent."

57/1607. *abette* is dative of *abet*, fraud, cunning.

57/1608. *wranchevel* is difficult to explain. It should perhaps be divided *wranch evel.*—*wranch* may possibly stand for *wrench* (O.E. *wrenc, wrænc*), showing that peculiar change of original *e* (or rather *æ*, see Sievers, Ags. Gramm. § 89, Anm. 5) into *a* before *n* which is most often met with in early Sth-E. texts. Shoreham has *hanne* [: *manne*], O.E. *heonane*, 127/18. In 'Ayenbite' we find: *pans, paneworþes, dane*, plur. *danes*; in

Poem. Mor.—*mid his þinie;* in the M.Kt. Gospels—*campan, dane, panig* (Reimann, p. 12; see also Morsbach, M.E. Gramm. § 108, Anm. 1). So *wranch euel*, evil trick, might be regarded as a sort of parenthetical exclamation.

57/1612. I have restored the original reading of the MS. The later substitution of *and* for *he* only spoils the context.

58/1615. *Of heuene* is placed in apposition to the preceding *house;* cf. 'Ayenb.' 100: *Huanne þou him clepest uader, þou beknaust þet he is lhord of house, þet is of heuene and of erþe.*

58/1632–38. The Synod of Exeter, A.D. 1287, expresses the same idea in the following words (c. VII. De Matrimonio), which are taken from Innocent III. epist. ad episcop. Brixiens. (a. 1212) in Decret. Gregor. IX., lib. IV. tit. 1, c. 25: "Licet per legitimum viri et mulieris consensum legitima matrimonia contrahantur, quantum ad ecclesiam, necessaria sunt verba vel signa consensum exprimentia de praesenti." Mutual agreement between two competent persons of different sexes to enter into the relation of husband and wife constitutes what is popularly called 'a marriage in the sight of God.' The bond thus formed is valid "in foro interno." To establish its validity "in foro ecclesiastico," it is, however, necessary that certain forms sanctioned by law or custom should be observed in contracting, and the contract openly and distinctly expressed either in words or by unmistakable signs.

My punctuation in l. 1635 shows that I take the words *And speche* to be meant as a sort of objection, put in the form of a query, to the words *wyþ-oute speche* in l. 1634, the answer to it being given by the poet in the next line.

58/1639–45. See Decret. Gregor. IX., lib. IV. tit. 1, c. 23, 25; Thom. Aquin. IV. dist. xxvii., art. 2, sol. 2.

58/1642. *abere*, bearing, gesture, sign.

59/1644. *ȝeng*, young (what else can it mean?), looks rather suspicious, as the *aye* of the deaf or dumb persons to be wedded is foreign to the question here.

59/1646–7. I fail to see how *þer two* in l. 1647 can be explained. If we substitute for it *þer-to*, which readily suggests itself as an emendation, we may translate: 'Two maner of speeches people are wont to take (use) thereto' (*i. e.* for the purpose of contracting). *Wel coupe*, l. 1650, is best connected with *Two manere speches.*

The *two manere speches* here referred to are: the "verba de presenti" (see ll. 1651–2), and the "verba de futuro" (see ll. 1653–4). The distinction, unknown to Gratian and his authorities, between "sponsalia (per verba) de praesenti," by which two persons declare their present consent to accept each other, and live together, as husband and wife, and "sponsalia (per verba) de futuro," that is, the promise of future marriage, can be traced back to Hugo de St. Victore, 'De Sacrament.' lib. II., p. xi. c. 5 (Migne, 176, 485); 'Summa Sentent.' Tract. VII. c. 7 (Migne, 166, 160). See Sehling, 'Die Unterscheidung der Verlöbnisse im canon. Recht,' Leipzig, 1887, p. 60. It was Hugo, too, who assigned to the "sponsalia de praesenti" the character of a perfect marriage, to the completion of which nothing could be superadded by subsequent carnal intercourse; and who, consequently, maintained that such a contract "per verba de praesenti," having the full essence of matrimony, was valid to the extent of avoiding a subsequent marriage contracted with another person, even though the latter had been consummated. Hugo's opinions were supported and propagated by the school of Paris. The doctrine that free consent expressed in words, or by signs, of present mutual acceptance is the efficient cause of matrimony, that which makes matrimony perfect,

"etiamsi non praecessit vel secuta est copula carnalis," was defended with particular zeal by Petrus Lombardus; and it was, no doubt, chiefly owing to the influence of the teaching of Petrus and his disciples that this scholastic doctrine was, for a time at least, accepted and put into practice by the Church of France (Ecclesia Gallicana), in opposition to the Church of Italy (Ecclesia Transalpina). For, the Church of Italy, while adopting the distinction between "desponsatio de praesenti" and "desponsatio de futuro,"[1] still maintained that other distinction set up by Gratian between "matrimonium initiatum" and "matrimonium perfectum," holding that carnal copulation was requisite for the due completion of marriage. Consummation being thus considered an essential element of marriage, it follows that a non-consummated "desponsatio de praesenti" is not a perfect marriage, and therefore dissoluble. The canonists of the school of Bologna used to enumerate eight different causes for which it might be dissolved "a vinculo." The first of them was—"posterior desponsatio carnis commixtione perfecta."

The Romish Church, too, recognized the liberty of the parties to dissolve an unconsummated desponsatio by one of them entering into a matrimonial contract with another person, and consummating it, up to the time of Pope Alexander III., who held a different view of the subject. Already as "Magister Rolandus" he had observed in his 'Summa' that he did not see on what authorities the practice of the Church could be defended. So, when he ascended the papal throne, he issued that famous decretal, "*Licet praeter solitum*," in answer to an application made to him by the bishop of Salerno, in which he determined: "quod si inter virum et mulierem legitimus consensus sub ea solemnitate quae fieri solet . . . coram idoneis testibus interveniat de praesenti, ita quidem quod unus alterum in suo mutuo consensu verbis consuetis expresse recipiat, utroque dicente: 'ego te accipio in meam,' et—'ego te accipio in meum,' sive sit iuramentum interpositum sive non, non licet mulieri alii nubere. Et si nupserit, etiamsi carnalis copula sit secuta, ab eo separari debet, et ut ad primum redeat ecclesiastica districtione compelli,"—adding: "quamvis alii aliter sentiant, et aliter etiam a quibusdam praedecessoribus nostris sit iudicatum" (c. 3. X., De sponsa duor., IV.–4). A similar answer he gave to the bishop of Padua, who had asked for directions in the case of a woman that, having been betrothed to one man, was afterwards espoused and known by another; see c. 4; comp. I., IV.–4.

This is by no means—as it might seem to be—a formal sanction of the doctrine of the French school, that a contract "per verba de praesenti" is a perfect marriage even without consummation, and as such dissoluble. Alexander still clung to the distinction of Gratian between "matrimonium initiatum" and "matrimonium consummatum;" for instance, when he decided (as the canonists of Bologna had done) that, after a lawful contract "de praesenti" had been made between two parties, either party was free to enter religion, even against the will of the other, provided only that carnal intercourse had not intervened between them; and that the party remaining in the world might contract another marriage, because they were not "una caro simul effecti;" or that a "desponsatio de futuro" followed by carnal intercourse could not be avoided by a subsequent "desponsatio de praesenti," whether consummated or not (see Shoreham, below). What he really wanted to establish by his decrees was the principle that it was not for the contracting parties arbitrarily to

[1] Clear mention of it is made in the Sentences of Magister Rolandus, afterwards Pope Alexander III., who evidently had it from Hugo de St. Victore. See A. M. Gietl, 'Die Sentenzen Roland's,' Einleitung, lxiii.

dissolve a "desponsatio de praesenti" not yet consummated by carnal knowledge. If a man had "pari voto et consensu" contracted with a woman, and afterwards married another, he must not be separated from the first "sine iudicio ecclesiae." The right to dissolve such a contract "de vinculo" was to be taken away from the parties (except only the case just mentioned of one of them entering religion), and to be reserved to the pope. It is obvious, however, that a contract which can be annulled only by obtaining a dispensation from the pope himself, must have come to be regarded as practically indissoluble, and thus to be invested with the character of an actual marriage. And though the Church of Rome never formally adopted the doctrine of the French school, yet the decrees of Alexander III. could not but countenance the opinion, which has indeed prevailed ever since, that the "consensus de praesenti" alone constitutes marriage, consummation being presumed to follow naturally the acceptance of the relation of husband and wife.

Shoreham alludes to the indissolubility of "sponsalia de praesenti" in ll. 1658–9: *Ac þat ferste* (*i. e.* contracting "per verba de praesenti") *ne faylleþ nauȝt, þat oþer* (*i. e.* contracting "per verba de futuro") *may forsleuþe*. Still, he holds, with the Church of Rome, that sexual intercourse is requisite for the completion of marriage (see ll. 1667–71).

59/1660–66. The clue to the interpretation of this stanza, the intelligibleness of which suffers from the obscurity of the passage in ll. 1662–64, must, I think, be sought for in the last two lines combined with what is said in the next stanza. Further attention should be given to the words in ll. 1660–61: *And ȝyf an oþer treuþeþ seþe Wyþ word of þat hys nouþe*, from which it would appear that *þat treuþyng* mentioned in l. 1665 means a previous engagement "per verba de futuro" (*wyþ wordes of to comene*). So we are put on the track of the meaning of the whole, which I take to be this: An engagement for future marriage is to be considered as null and void, if one of the parties enters into a contract with another person "per verba de praesenti" (*wyþ word of þat hys nouþe*), provided that the previous engagement was not followed by sexual intercourse between the parties: 'for that completeth the marriage after the betrothing' (l. 1667 ff.). This is in accordance with the views of the Church, as I have already pointed out.—*þe ferste dede*, in l. 1662, evidently means the same thing as *þat treuþyng*, l. 1665, the former engagement, that is, the "desponsatio de futuro," *ferste* being opposed to *seþe*, l. 1660. But as the verb *beþ* stands in the plural (there is no singular form *beþ* in Shoreham), *þe ferste dede* must be plural also, which, apart from the rareness of the form, is hardly consistent with the supposed meaning of the passage.—*halte*, l. 1662, too, looks rather dubious. It would indeed almost seem to be a literal rendering of the Latin term "claudicans," which was applied by the elder canonists to such contracts as are binding only on one of the two parties. For instance, a betrothment or marriage into which one of the parties has been constrained, is termed "desponsatio," or "matrimonium, claudicans," because it binds only the constraining party, while the one acting under the constraint is free to claim disannulment. But this particular sense of *halte*, I believe, is out of the question in our passage. What else, then, can it mean here? And besides, how are we to construe the sentence in ll. 1662–64? I suspect some blunder of the scribe's in those lines, which by a slight alteration of the text we might perhaps emend thus:

þe ferste ſlede yhealde be,
Ne be hy na se couþe,
Ase none;

that is literally: 'Let the first deed (*i. e.* the former engagement)—be it never so known—be considered as null.' The sense is tolerably clear, though the manner of expressing it may not be thought very clever.

60/1685. *þon-wyse*, the unwise; cf. 13/355.

60/1692. The most natural construction, it seems to me, is, to connect *lykynde* with *make* in l. 1690. But I do not think that *lykynde* is used here in its ordinary sense. Now, one of the senses in which the verbal noun *lykynge* occurs in Shoreham is 'concupiscence;' so, for instance, 119/123: *flesches lykynge* = "concupiscentia carnis;" so also 37/1029. The corresponding sense of *lykynde* then would be 'concupiscent, having sexual appetite;' and this, I believe, is the only one that suits the context.

The ryme *lykynde* [: *wepynge*] need not be objected to, though it would be easy enough to change *wepynge* into *wepynde*. It has parallels in *Netinde* [: *weddynge*] 65/1839, 1841; *spryngynde* [: *chyldynge*] 128/28, 30. This points to a phonetic change of *-inde* to *-inge*, the dental nasal being replaced by the guttural nasal. Accordingly, we find in Shoreham: *wakynge*, pr. pple., 113/404. *Of* [*here*] *blandynge face*, 91/168; *Al one-knowynge þaȝ hy were*, 120/148. 'Ayenbite,' too, has traces of this change in the occasional use of the form of the participle for the verbal noun; e. g.—*be his* (*hire*, *þine*) *wytinde*, p. 6, 8, 21, 29, 47, 94;—*guo into helle ine þine libbinde*, *þet þou ne guo ine þine steruinge*, p. 73. But this may simply be a literal translation of the French original: *be his wytinde* = *a son escient* (Evers. p. 31);—*ine þine libbinde* = *en ton vivant* (ib. p. 15), though it is remarkable that Dan Michael did not write *ine þine steruinde* for the French *en ton morant*. Cp. also *onconnyndehede*, 'Ayenb.' p. 33 = *onconnyngehede*, p. 40.

60/1694. *wert* = were it. So also *ist*, *yst*, *hyst* = is it; *nyst* = nis it; *nest* = nes it; *þyt* = *þou* (*þe*) it.

60/1697–1701. I connect *ere*, l. 1699, with *ȝef þat he hedde y-wedded hy*, l. 1700. *þat*, l. 1699,—*hyt*, l. 1701, may possibly be a compound relative, the well-known combination of the uninflected relative *þat* with an inflected personal pronoun. But as the noun *wyf*, to which the relative refers, is evidently treated as a feminine in l. 1700, I would rather suggest that we may consider *hyt* as merely another spelling for *ȝyt*. The sense then of the stanza, as I understand it, is: 'Yet, he must do great penance the days of his life; and the more so, if he has made a whore of his wife that, had he wedded her before, would still be a good woman.' *ere* I take to mean here 'before he had married another woman.' But how can she who has never been wedded to a man be called his wife? Wedding is a public ceremony enjoined to be undergone as a matter of order, to prevent the breaking of clandestine espousals. A marriage contracted in the absence of any witness is not on that account invalid: *þaȝ hyt were her ondo*, *Hyȝt halt wyþ oure dryȝte* (ll. 1672–3; see also 58/1632–3, and the note to that passage). If, therefore, a woman has been espoused by a man "per verba de praesenti," or "per verba de futuro," followed by sexual intercourse, which 'completeth the spoushood after the betrothing' (59/1667–8), she may be justly called his wife, although she has not been solemnly wedded to him. See Hugo de St. Victore, 'De Sacram.' Libr. II. p. xi. cap. 5: "Quando coniugium esse incipiat" (Migne, 176, 488 ff.). We also learn from another passage, ll. 1709–1715, that the validity of a clandestine contract made otherwise in due form, and not avoided by a subsequent regular marriage, is recognized by the law as soon as it has been proved by the avowal of the parties, and that, in consequence of it, they are obliged to live together

as husband and wife. Such contracts, however,—the poet tells us,—though they ought to bind the parties, are only too apt to be broken *þorwe falsnesse of partye, And for defaute of witnessyng, Wyþ wrang and trycherye,*—adding that *I-lome Me weddeþ suyche, and liggeþ so For þan ine hordome* (ll. 1674–80). Accordingly, a man who weds the spouse of another man lies in whoredom with her if he does not preserve the chastity enjoined upon him in such a case (see preceding stanza, ll. 1688–94); and so may he who refuses to wed the woman he has clandestinely made his wife abandon her to adultery; which I believe to be the meaning of the lines 1697–1701. The penance mentioned in l. 1695 is enjoined by the Church "pro fide mentita."

61/1713–14. *Te take to-gidere*, "simul cohabitare." Note that the recognition by the law of a clandestine marriage contract depends on the avowal of both parties. Cf. Gratian, dist. ad c. 9, C. 30, quaest. 5: "Coniugia quae clam contrahuntur non negantur esse coniugia, nec iubentur dissolvi, si utriusque confessione probari poterunt." See also Petr. Lombard. (Migne, 192, 915).

61/1716–22. The question is treated at some length, and the practice of the Church justified, by Hugo de St. Victore (Migne, 176, 499 ff.). *Ne hys nauȝt y-helde trewe By lawe*, it is not held true by the law.—*ȝef hy were*, l. 1721, scil. *wedded*.

61/1723 ff.: "Qua aetate possit fieri coniugium;" see Hugo de St. Victore (Migne, 176, 166); Gratian, C. 30, quaest. 2; Decret. Greg. tit. "De desponsatione impuberorum" (IV–2); Furnivall, 'Child-Marriages,' xxxvii.

62/1737–8. The apparent contradiction between the fixing of a certain age (adopted from the Roman law) for the completion of marriage, and the requirement of puberty, has been pointed out by Freisen, l. c. p. 323 ff.

62/1744–5. *treuþynge wyþ strenþe ymaked ine mone* falls under the notion of "raptus," as defined by Gratian, C. 36, quaest. 1. The "impedimentum raptus," however, was gradually merged in, and finally superseded by, the "impedimentum coactionis;" see Freisen, l. c. §§ 26, 55.

62/1750. See 59/1667.

62/1752. I do not understand what *þe þrydde treuþe* means. The following passage from Thom. Aquin. 'Summ.' III. Supplem., quaest. 43, art. 1, will scarcely serve to elucidate the obscure expression: "Fit autem ista promissio dupliciter, scil. absolute, et sub conditione. Absolute quatuor modis: primo, nuda promissione, cum dicitur: 'Accipiam te in meam,' et e converso; secundo, datis arrhis sponsalitiis, ut pecunia, vel aliquo huiusmodi; tertio, annuli subarrhatione; quarto, interveniente iuramento."—There is probably a mistake of the scribe's in *þrydde*, for which we may perhaps conjecture *ryȝte;* cp. *ryȝt contract*, l. 1709; *ryȝt treuþyng*, 64/1793. So *þe ryȝte treuþe by assent*, i. e. the right troth plighted by mutual consent, would be opposed to *treuþyng wyþ strenþe ymaked ine mone*, i. e. an engagement enforced in the act of sexual union.

62–63/1758–1778. The three stanzas (st. 252–254) deal with the "impedimentum conditionis appositae," for which Freisen, l. c. § 25, may be consulted. The canon law on this subject is found in Decret. Greg. IV–5, "De conditionibus appositis in desponsatione vel in aliis contractibus."

According to the canon law and the authorities quoted by Freisen, l. c., there is in a conditioned promise of marriage a distinction to be made (as is done also by Shoreham) between "conditio honesta" and "inhonesta

vel turpis." The former keeps the marriage in suspense (*hyt letteþ þe weddynge*, l. 1761) as long as the condition is not fulfilled (*on-healde*, l. 1762, = unkept, not fulfilled), unless the betrothment is followed by sexual intercourse; for that 'completeth the spousehood,' converting it into an actual marriage, which cannot be subjected to any condition.—*ase ich ear tealde*, l. 1764, refers to 59/1667. The "conditio inhonesta vel turpis" may, or may not, be "contra naturam matrimonii" (*ȝeins spousshoþ*, l. 1772). In the former case the engagement is avoided by the condition annexed to it (*þat treuþyng darf nauȝt healde*, l. 1778, "tenere non debet"). If, however, the condition, though vile in itself, be not contrary to the substance and purpose of marriage, it is simply to be disregarded ("pro non adjecta debet haberi"), and the promised marriage is to take place in spite of its non-fulfilment (*þaȝ þet couenant be nauȝt y-do, Hy scholle hem weddy nede*), ll. 1770–71.

Page 63–4. Three stanzas (st. 255–257) on the subject: "Qui clerici vel voventes matrimonium contrahere possunt," Decret. Greg. IV–6. See also Freisen, l. c. §§ 62–66.

63/1782. *Profes*, "professus," Fr. *profès*.

63/1783. *To leste*, to last, remain (in religion).

63/1784. The alteration of *chaste* into *chastete* is necessary. The meaning of the sentence is: 'Profession of chastity is a solemn vow.' As such it is an "impedimentum impediens et dirimens," whilst a simple vow of chastity ("votum simplex, quod in privato sive publico nulla sollempni intercedente obligatione promittitur") is only an "impedimentum impediens."

63/1788. That *professioun* cannot be right here is evident from l. 1792: *þaȝ he be nauȝt professed*. The conjectured emendation *probacioun* has been suggested by the following passage in Decret. Greg. III–31, c. 23, of which the tenor of our stanza appears to be a reminiscence: "Statuimus novitios in probatione positos ante susceptum religionis habitum, qui dari profitentibus consuevit, vel ante professionem emissam, ad priorem statum redire posse libere infra annum (the regular time of probation; cp. c. 20: "infra tempus probationis"), nisi evidenter appareat quod tales absolute voluerint vitam mutare, et in religione perpetuo Domino deservire, quum quilibet renuntiare valeat ei quod pro se noscitur introductum."

64/1799. The phrase *lete to noþe* recurs 109/293, where the same ryme *noþe* [: *soþe*] is found. In both passages the meaning seems to be, 'to set at naught, neglect;' but what is *noþe*? Its identification with O.E. *nōþ* seems rather to be discountenanced by the signification of the latter.

64/1800-3. Cp. Decret. Greg. IV–7: "De eo qui duxit in matrimonium quam polluit per adulterium" (*hy þat þe man for-leyen heþe vnder hys ryȝt wyfe*). It will be observed that the poet, in pursuing his subject, follows the arrangement of Decret. Greg.

64/1804. *Bi dome*, cp. *by lawe*, 61/1720; *by nome ryȝt lawe*, l. 1813; *by gode laȝe*, 146/491; *by ryȝte*, 49/1377, 59/1671, 61/1734, etc.

64/1811. *To slaȝe*, to slay (him), epexegetically attached to the preceding *bote hy by-speke his deþe*. For the "machinatio in mortem viri" to become an impediment to marriage, it is necessary that the designed crime should have been perpetrated ("machinatio in mortem cum effectu"), and that it should have been committed for the express purpose of removing the obstacle of a subsequent marriage between the adulterers ("ideo occidatur, ut post mortem eius adultera ab adultero ducatur;" Freisen, l. c. p. 631). Note, too, that of the three cases which, according to the canon law, render marriage between the adulterers

impossible, one is not mentioned by Shoreham, namely, if in their criminal intercourse they have exchanged a promise "de futuro," to marry each other when by the death of their lawful partners they shall have become single. For particulars on the subject consult Schulte, 'Handbuch des kathol. Eherechtes.' p. 310, and Freisen, l. c. § 56.

The next three stanzas (st. 260–262) deal with the marriage of lepers. Cf. Decret. Greg. IV–8, "De coniugio leprosorum."

64/1818. *nomene* is the gerundial infinitive of the verb *nomen*, a variant of *nymen* or *nemen*, not unfrequent in Shoreham. We may translate it by—'that is' (to be taken or understood); cp. 136/180: *Bi lawe hyt nomeþ* (imperat.).

65/1826. In support of the conjectured reading *uolueld* I refer to 59/1667 and 62/1749. The completion of a "desponsatio de futuro" by sexual intercourse implies also cohabitation.

65/1831–2. *gyfte* [: *anyzt*] makes no ryme; so there must be something wrong either in the one or in the other or possibly in both words. Mn.E. 'gift' is out of the question, for that would appear in Shoreham in the corresponding M.Kt. form of *ȝefþe* or *ȝefte*. Besides, what is the meaning of *meles*? meals? There is not much to be gained for the elucidation of the passage from a reference to the Latin text of the canon law as laid down in a decretal epistle of Alexander III. to the Archbishop of Canterbury (Decret. Greg., c. 1, IV–8). For it will be seen that Shoreham, in denying the sound party's obligation to follow the sick one into a hospital, differs from the tenor of the papal decree that, if a husband or wife having incurred the malady of leprosy be separated from the communion of men, and removed to an isolated place, as the custom is, the sound party shall follow the sick one, and minister to him or her with conjugal affection ("ut uxores viros et viri uxores qui leprae morbum incurrunt sequantur, et eis conjugali affectione ministrent"); or else, if they cannot be induced to that, they shall either of them, during the other's lifetime, preserve continence.—The matter, however, was controversial; see Freisen, l. c. p. 837. Can *meles* be a clerical error for *beles*, boils "ulcera" (O.E. *bȳle*)? In that case one might perhaps think of substituting *To dyȝte*, as a possible ryme-word to *nyȝte*, for the unintelligible *Ne hijs gyfte:—hijs beles To dyȝte*, to dress, attend to his (*i. e.* the sick one's) boils ("conjugali affectione ministrare," as the decretal epistle says). But this is only a guess. In l. 1833 we had perhaps better write: *Ham falþe nauȝt*, etc., for *Falþe ham nauȝt*, etc.

65/1835–41. "Dolus," as an impediment which affects the validity of marriage, must be considered in connection with "error." There used to be distinguished four kinds of error: "qualitatis" (*i. e.* about the bodily, mental, or moral state of a person), "fortunae," "conditionis," and "personae." According to the canon law, the first and second errors are of no consequence in marriage, and it is, therefore, no use (*ne gainet nouȝt*) practising any deceit which gives rise to an error of that description. The instance adduced by Shoreham in ll. 1837–39 is one of an "error qualitatis." It is only the "error conditionis," or, properly speaking, the "error deterioris conditionis" (as it was limited to the "conditio servilis"), and the "error personae," that are impediments capable of invalidating and dissolving a marriage already solemnized; provided that the party in error do not afterwards, when the error has been detected, consent to ratify the marriage by consummation. This is what stanzas 264, 265 contain.

65/1841. The singular form *ounde*þ might perhaps be retained if we were to take *þat* in the sense of 'that which.' For particulars about the

"impedimentum erroris" see Freisen, l. c. § 27; cp. also Decret. Greg. IV–9, "De coniugio servorum."

65/1847. *sentep*, aphet. form of *assentep*.

66/1856 ff. Here begins a new paragraph, on spiritual affinity (*godsibrede*) as a hindrance to marriage. The canon law to be consulted on this subject will be found in Gratian, C. 30, quaest. 1–4, and Decret. Greg. IV–11, "De cognatione spirituali." See, too, Schulte, 'Eherecht,' p. 188 ff., and especially Freisen, l. c. §§ 46–51.

66/1856. *hebbe* here answers to Latin 'levare' (de sacro fonte). Cp. 17/470 and 18/477, where it is used of the god-parents presenting the child at Confirmation.

66/1857. For the spiritual affinity contracted by a man or woman to devolve upon their respective wives or husbands, it is necessary that the marriage between them should have been consummated with bodily knowledge. The question, "an aliquis duas commatres possit habere uxores, unam post aliam?" was decided differently before and after the time of Rolandus. Shoreham, as l. 1857 shows, has adopted the prevailing opinion of the later canonists, which is thus expressed by Hugo: "Si compaternitas praecedit copulam, licite potest habere duas commatres, unam post aliam; aliter (*wane þon he hest for-leye*) non sequitur." On this subject see Freisen, l. c. § 51.

66/1876. *bizete*, progeny; see N. E. D. s. v. *beget*, sb.

67/1907. *Toe-hebbe* (*toe* = *to*), literally—'lift to' (the font), I take to be a compound verb.

67/1908. *zwene*, offend; cp. *ywenne*, 32/896.

67/1909–10. For the phrase—*wette schrewede tonge*, cp. Ps. lxiii. 4: "Quia exacuerunt ut gladium linguas suas." Regarding the common sponsorship of husband and wife, Pope Urban II. decreed as follows (Gratian, c. 6, C. 30, quaest. 4): "Quod autem uxor cum marito in baptismate simul non debeat suscipere puerum, nulla auctoritate reperitur prohibitum. Sed ut puritas spiritualis paternitatis ab omni labe et infamia conservetur, dignum esse decernimus ut utrique insimul ad hoc aspirare minime praesumant."

The next paragraph treats of the incapacity to contract within the prohibited degrees of consanguinity and affinity. The canon law on this subject is found in Gratian, C. 35, and Decret. Greg. IV–14, "De consanguinitate et affinitate." See, too, Freisen, l. c. §§ 32–45.

67/1913. *þe foerþe grees wyþ-inne*, within the fourth degree. *grees* = O.Fr. *greez*.

The sense of the following lines, 1914–18, is: 'Nor should one count the stock, but (*ac*, MS. *þat*) after it begin to count (the degrees); and if either (of the parties) reaches the fifth, they may remain together.' Shoreham here refers to the canonical computation which, leaving out the parent, *i. e.* the common stock ("stipes, truncus") of the generation, puts brothers and sisters in the first degree, and so on. Besides this, there were two other computations in early use; namely, that established by the Roman law, and the Germanic computation. The former, in counting the degrees, begins with the parent, the latter with nephew and niece, brothers and sisters being considered as "truncus." Marriage was prohibited by the Church within the seventh canonical degree; that is, the sixth by the Germanic, and the eighth by the Romanic computation. It does not seem, however, that the prohibition was generally obeyed, or even practically enforced to the full extent of it. Gregory I., for example, in a letter to Augustine in England, the authenticity of which was not suspected, at least in the 8th century, is said to have permitted the Angles

to marry "in tertia vel quarta generatione." Opinions differed as to which of the seven degrees were to be considered as "impedimenta dirimentia," till Innocent III. at the Lateran Council, 1215, finally settled the matter by fixing the limit of prohibition to the fourth degree.

68/1922. *And hast flesches mone* is to be connected with ll. 1919–20: *ȝef þou myd word of þet hys nouþe Aryȝt bi-treuþest one*, as well as with l. 1921: *Oþer þaȝ þet [þou] bi-treuþy hy nauȝt.* For affinity, in the acceptation of the ecclesiastical law, springs from union of flesh (cp. l. 1938), whether legitimate, as in the consummation of a marriage lawfully initiated with nuptial consent (ll. 1919–20); or illegitimate, as in fornication, which, too, makes the parties to it one flesh (according to 1 Corinth. vi. 16), though their intercourse lacks the "sacramentum Christi et Ecclesiae." The Council of Trent afterwards limited the impediment arising from illegitimate affinity to the second degree. For particulars see Freisen, l. c. §§ 39–45.

68/1937. *deþ* (for *ꝺoþ*) *hyȝt*, it is true, leaves the ryme [: *se hyȝt*] still imperfect. But we may perhaps write *seþ hyȝt* in l. 1939, instances of a similar change of mood being found elsewhere in Shoreham.

68/1938. *Inonynge.* This is what both Dr. Furnivall and Mr. Bickley, of the British Museum, read in the MS. It may seem presumptuous in me to question the correctness of the reading of two such experts; but, with all due deference to them, I cannot bring myself to believe that Shoreham should have anticipated Pusey in coining a word which, as far as literary evidence goes, was used by nobody else (see N. E. D. s. v. *inone*). When I copied the MS. I was not at first quite sure how to read the word, so I tried to reproduce the characters as I saw them; and I also noticed that the word was altered by a later hand from what originally had probably been *noþynge*, or *no ynge*. The alteration was effected by the insertion of an *n* between *no* and *ynge*, and the addition of an initial stroke to the first *n*. This stroke is protracted downwards, so as to resemble a *j* (without the dot); but I am sure that it has not the usual form of a capital *I*. In my opinion, it was only meant for the first stroke of an *m*, and the word intended by the corrector was *monynge*, which is also the reading in Mr. Wright's edition of the text.

monynge ine flesche may possibly mean the same as *mone of flesche*, *flesches* (*fleschlich*) *mone*, sexual intercourse. But, as far as I can see, *monynge* is not used in the sense of *mone*, *ymone*, anywhere else, and I would, therefore, suggest to write *ioynynge*, with reference to 56/1583: *Ine wlessche* (= *flessche*) *ioyneþ man and wyf.*

68/1940 ff. The publication of banns by the minister in church, which had been a local custom only, was made obligatory by the 51st canon of the fourth Lateran Council under Innocent III., who, after having declared his adherence to the ordinances of his predecessors concerning clandestine marriages, continues as follows: "Quare specialem quorundam locorum consuetudinem ad alia generaliter propagando statuimus ut, quum matrimonia fuerint contrahenda, in ecclesiis per presbyteros publice proponantur, competenti termino praefinito, ut intra illum qui voluerit et valuerit legitimum impedimentum opponat, et ipsi presbyteri nihilominus investigent, utrum aliquod impedimentum obsistat," c. 3 X. (IV–3). Subsequent Councils have added special injunctions as to the time and manner of proclaiming the banns ('on three several Sundays or Holidays'), the interval between the complete publication and the solemnization of marriage, etc. See Schulte, 'Eherecht,' p. 39 f.

68/1945–6. *destorber* answers to O.Fr. *desto(u)rbier*, *desto(u)rber*, used as a subst. in the sense of 'disturbance, impediment.' See Godefroy, s. v.

awaye, inform of, bring forward, allege (an impediment to such a contract).

69/1951. *teyleþ*, reckons (by tally), calculates, makes estimates.

The subject of stanzas 280–282 is the "impedimentum impotentiae." Cp. Gratian, C. 33, quaest. 1; Decret. Greg. IV–15. For particulars see Freisen, l. c. § 30; Schulte, 'Eherecht,' p. 81 ff.

Impotence, in the canonical sense, means inability for sexual union ("impotentia coeundi"), as distinguished from the incapacity of procreating children ("impotentia generandi"). It is an "impedimentum dirimens" if it can be proved to have existed in either of the parties already before marriage ("impotentia antecedens"). In this case the marriage, being vitiated by the impossibility of fulfilling its end, may be dissolved, unless the parties consent to live together like brother and sister. But impotence is not a cause of divorce if it happens after marriage ("impotentia subsequens"). See ll. 1961–67.—*lette*, l. 1962, *letting*, l. 1966, = hindrance (scil. *to do* þe *flesches seruyse*, or *dette*). There is a natural and absolute impotence, caused by some constitutional defect ("impotentia naturalis, absoluta;" cp. ll. 1963–65: *ilet* . . *By kende*, naturally prevented); and an accidental impotence ("impotentia accidentalis"), which may also be relative ("relativa" or "respectiva"), in that it renders sexual intercourse impossible only with a certain person. This was generally ascribed to maleficiation, and persons thus 'bewitched' were required to cohabit with their partners for the space of three years, according to the Roman law (Justin., Nov. 22, c. 6; see Shoreham, ll. 1968–74). If, however, after the lapse of that time they could prove their impotence by the help of seven compurgators (which is not mentioned by Shoreham), they might claim separation.

70/1980. *stren*, O.E. (*ge-*)*strēon*, procreation, progeny.

70/1981. *loste* makes no ryme with *cryste*, l. 1979. We might perhaps write *leste* (cp. plur. *lestes*, 22/588) for *loste*, thus getting an *i* : *e* ryme, of which there are only few unquestionable instances in Shoreham, though the *spelling e* for *i*, even in ryme, is not unfrequently found in the MS.—*flesches lost*, "concupiscentia carnis" ("sine qua nequeunt vir et mulier commisceri;" Hugo de St. Victore, Migne, 176, 155).

70/1985. *destrayned*, constrained, compelled; cp. *destresse*, l. 1990, constraint, compulsion.

70/1989. *bysemer*, O.E. *bismor*, shame, disgrace.

70/1996 ff. The doctrine of a threefold good in marriage originated with S. Augustine, and has ever since been repeated by ecclesiastical writers on the subject of marriage. Hugo de St. Victore, for instance, says (Migne, 176, 157), referring to Augustine: "Sunt igitur tria bona coniugii . . de quibus sic dicit Augustinus: Bonum nuptiarum tripartitum est: fides, proles, sacramentum. In fide attenditur ne post vinculum coniugale cum altero vel altera concumbatur; in prole, ut amanter suscipiatur, religiose educetur; in sacramento, ut coniugium non separetur, et dimissus aut dimissa nec causa prolis alteri coniugatur. Et attende quod tertium bonum ideo vocatur sacramentum, quia signum est sacrae rei, hoc est inseparabilis coniunctionis quae est inter Christum et Ecclesiam."

70/1997. We may note here the exceptional use of *signe* to render the Latin "sacramentum," that is, *of holy* þinge *signe*.

70/2005. *warneþ*, refuses, from O.Kt. *wernan*, W.S. *wiernan*.

70/2006. *strene*, procreate.

70/2007. *on-nette*, adv. uselessly (O.E. *unnytt*).

71/2009. *in lette* (subst.), in suspension.

71/2021. *hare oþer* (O.E. *ā(w)þer*), either of them.

71/2024. *a-come*, come to, attain.

71/2031 ff. Husband and wife were obliged to abstain from sexual intercourse on holy days, as well as in sacred places; though the obligation was, at least in later times, what it still is, a moral rather than a legal one as regards holy days. See Gratian, C. 33, quaest. 4: Petr. Lombard. (Migne, 192, 923); Freisen, l. c. p. 850 ff.

71/2035. *Spy, felþe! Spy* I take to be imperat. of *spiwen*, O.E. *spīwan*, O.N. *spȳja*. In Stratm.-Bradley the imperat. *spi* is quoted from A. R. 310. *felþe* is of course Mn.E. filth. The whole seems to be an exclamatory utterance of disgust at the foulness of the crime mentioned in the next two lines.

71/2037. 'unnatural is their unhappy doing, their wickedness.' Cf. unhappiness, unhappy in Shakespeare; and in Shoreham, 99/40: *þat (sore And) on-ysely fer.*

72/2041. *In nare flesche werche*, to work in their (own) flesh, to have sexual intercourse.

72/2042. *By-felde*, O.E. *befȳlan*, Kt. *-fēlan*, to befoul. It is the inflected pa. pple. in the plural, referring to *hy*. The nature of the union between Mary and Joseph has been made the subject of many a subtle disquisition, from the earliest times up to the present day. S. Augustine attempted to prove that it was a real marriage, possessing as it did all the essential elements of such, especially the threefold good of "fides," "proles," and "sacramentum." See Gratian, C. 27, quaest. 2. Augustine's argumentation is highly artificial, but his opinion has become prevalent; see Freisen, § 11. I remember having heard the designation of "*Joseph's Ehe*" (Joseph's marriage) applied to marriages in which the parties were known to have bound themselves to strict continence, as Mary and Joseph were supposed to have done by mutual consent. Mutual consent is necessary for that purpose, because either party has a right to demand of the other the rendering of the conjugal debt ("debitum coniugale"); see l. 2051. This is also the reason why in a consummated marriage the separation of husband and wife for the purpose of entering religion requires that both of them should consent to take the vows; see l. 2059 ff., and Petr. Lombard. (Migne, 192, 912).

72/2057. *þys holy soulen*, the consecrated virgins (and widows) bound by vows of chastity, who have chosen Christ for their heavenly bridegroom: "quae Christo spiritualiter nubunt" (Innocent I.).

72/2061. *to take to religion*, "se convertere ad religionem," to enter religion.

73/2070. In the footnote I have proposed to write *To sauue* instead of *No sauue*, for which we may compare 'Amis and Amiloun,' ed. Kölbing, l. 1624: (*In al þe court was þer no wiȝt þat wold serue him þare*), *To saue a gentil child.*

73/2071–2. Leaving the case of "conversion" apart (see ll. 2059–65), adultery is the only cause for which a separation of husband and wife has been granted by the Church. This is in accordance with the words of Christ in the Bible. The Romish Church has always treated the marriage bond as indissoluble, acting on the principle that "quod Deus coniunxit homo non separet." Married persons cannot, therefore, be divorced, only separated "a mensa et thoro." Even in such cases as constitutional impotence, constraint, error, in which a sentence of divorce may be pronounced, it is not, properly speaking, "a vinculo matrimonii," because the contract made under any such impediment cannot, from the very nature of the cases, be considered a real marriage. In consequence of the

indissolubility of marriage, the parties separated "a mensa et thoro" are bound to live chastely and continently, being prohibited during each other's life from contracting matrimony with other persons. See Shoreham, ll. 2073–75. It was, however, a considerable time before this prohibition could be generally enforced, as it interfered with the practice sanctioned by the existing secular laws and customs. See on the subject Freisen, §§ 67–70.

73/2077. *Nyst = nys it; gabbe* (O.N. *gabb*), idle talk, lie.

73/2078–9. "Matrimonium separatur propter adulterium mulieris, et, si vir postea fornicetur, redintegratur," c. 5 X (IV–19); see, too, c. 7 X. (V–16); Gratian, C. 32, quaest. 6.—*a*, l. 2079, = *he; hys*, accus. sing. femin.

73/2081. The object of the verb *craue* is *hijs wyf*, l. 2083. According to Jewish notions, it was the husband's duty to put away his wife for the cause of fornication: "qui tenet adulteram, stultus est et impius" (Prov. xviii. 22). This view was adopted by the Church, with the qualification necessary to conform it to the existing rules of penance. Adultery was a crime for which public penance had to be done. The term varied between two and seven years. During this time of penance, all sexual intercourse with the adulterous party was prohibited. If a husband refused to dismiss his adulterous wife, and continued to have sexual intercourse with her, he made himself guilty of the same crime, and was to suffer the same penance for it. Adultery thus being an impediment which made the continuation of marriage unlawful, it was not till the crime had been expiated by the performance of the prescribed penance that reconciliation was granted, and even desired, though not exacted, by the Church. The whole question is treated by Gratian in C. 32, quaest. 1. When public penance came into disuse, repudiation likewise ceased to be obligatory. See Petr. Lombard., Distinct. xxxv. 5: "Quod possunt reconciliari qui separantur causa fornicationis" (Migne, 192, 928 f.).

73/2092. *so* I refer to the contents of the following stanzas (st. 300 f.). But then, *by-swyke}* is not, perhaps, the right expression; for the cases of violation of the marriage-bed mentioned in the following paragraph are characterized by the very absence of any wilful treachery or intentional fraud, and do not, therefore, fall under the notion of adultery. So it is just because there is *no* 'byswykyng' of each other implied in the offence, that the parties *moze nouȝt ouuuestne* (unfasten, separate). The cases in which a husband forgoes the right of action for adultery against his wife are enumerated by Tancredus in his 'Summa de Matrimonio' (quoted by Freisen, p. 846): "primus est, si ipse convincitur fornicari" (Shoreham, ll. 2078–9); "secundus est, si ipse prostituit eam" (Shoreham, 74/2101–2); "tertius est, cum ipsa credebat virum defunctum, et nupsit alii, quia maritus rediens tenetur eam recipere, non obstante tali adulterio, nisi steterit scienter cum secundo marito postquam primus venit" (Shoreh. ll. 2103–7); "quartus est, si cognita fuit latenter ab alio quem credebat esse proprium virum" (Shoreh. 73/2094–97); "quintus est, si fuit vi oppressa" (Shoreh. 74/2099–2100); "sextus est, si eam reconciliavit sibi post adulterium commissum, vel eam adulterantem scienter retinet" (Shoreh. 74/2115–21). Tancred's seventh case is not mentioned by Shoreham.

74/2100. *houre = hore*, whore, adulteress.—For the peculiar sense of *lore* we may compare v. 67 of 'The Nut-Brown Maid' in Skeat's Specimens of English Literature: *I thinke not nay, but as ye saye, it is noo maydens lore*,—where *maydens lore* is equivalent to *maydens lawe* in v. 61: *I councel yow, remember how it is noo maydens lawe Nothing to*

dowte, etc. *lawe* is explained by Skeat to mean 'custom or rule.' Cp. also 'Le regret de Maximian' (MS. Digby 86), v. 22–23 :—

Þo gon him rewe sore
Al his wilde lore,

i. e. 'his wild habits, ways of life;' and see Varnhagen's note upon this passage in 'Anglia,' iii. 282, where he quotes another M.E. example of the use of *lore* in the sense of 'manner, way' ("Art und Weise") from E. E. A. P. i. 236 : *Enclynande lowe in wommon lore.* Cp., too, *laȝe*, 33/915.

74/2103. I have restored the original reading of the MS., rejecting the senseless alterations of the revisor which Wright has put in the text.

74/2104. *weddy* (subjunct.) for *wedde*þ is demanded by the ryme. For the change of mood, which is not uncommon in Shoreham, cp. stanza 300 (*be* l. 2094,—*wene*þ l. 2096); also 33/930–31, 94/251–2, 131/31–4, 138/229–31.

74/2105–7. Contrary to the provisions of secular legislation, the Church of Rome maintained that a marriage contracted by a person already married before, on the supposition of the former partner's death, was to be dissolved, and the first redintegrated, if the supposition proved erroneous. See Gratian, c. 1–2, C. 34, quaest. 1; also Lucius in c. 3 X. (IV–21), and the third case of Tancredus quoted above. The party, however, thus acting in good faith, cannot be repudiated on the ground of adultery committed by the subsequent marriage ("nisi steterit scienter cum secundo marito postquam primus venit"); and this, I believe, is the sense of the lines in question.

74/2108–14. The partner's long absence, *e. g.* on a pilgrimage, does not warrant the other party to dissolve the marriage-bond, unless there be reliable evidence of his or her death.

74/2110 appears to have been altered in the MS. From the traces left of the original reading, I conjecture that the poet himself wrote :

On-wedded þon *abyde schel*
Wet [þ]o*þer passe*þ *age*
By kende;

i. e. 'unwedded the one shall abide till the other passes the natural limits of man's age.' The emendation *on-wedded* is suggested by a corresponding expression in the following canon, Gratian, c. 4, C. 34, quaest. 1 : "Si quis necessitate inevitabili cogente in alium ducatum seu provinciam fugerit, et eius uxor . . . eum sequi noluerit, ipsa omni tempore, quamdiu vir eius quem secuta non fuit vivit, semper *innupta* permaneat."

74/2115–21. Tancred's sixth case; see note to 73/2092.

74/2116. *Þe gelt*, the guilt, *i. e.* the committed adultery.

74/2119. *In tome.—tome* means 'leisure;' but in the bob-verse here, as also in l. 2140, where the same ryme occurs, it is used as a mere expletive with probably no great force of meaning.

74/2125. For the insertion of *of* cp. 59/1661.

75/2131. If *Wat* is not a scribal error for *þat*, this is the only instance in Shoreham of *wat* as a relative referring to an antecedent.

75/2137. The reference is to 56/1562–65. *werche*, to treat of, occurs in the same passage.

75/2141. *aueyement*, O. Fr. *aveiement*, instruction, information.

75/2142. *Louke*þ is merely another spelling for *loke*þ. The contextual meaning seems to be 'guards.' I have, therefore, proposed to change *for* into *fram*.

75/2143 ff. See Apocalypse v. 1–5.

76/2157 ff. Cp. Albertus Magnus, 'Compendium Theologicae Veritatis,' Lib. VI. cap. 4: "Sacramenta figurata sunt in septem signaculis quibus fuit veteris testamenti pagina sigillata; quae agnus, qui habet clavem David quae claudit et nemo aperit, reseravit."

76/2161. *To tounne* probably means no more here than in the well-known phrase *come to tounne*. A similar expletive is *in tounne;* see Zupitza's note to l. 5841 of the 'Romance of Guy of Warwick' (15th cent. version).

77/2214. *orne* [: *þornes*]? O.E. *orne* means 'unhealthy, harmful,' which will hardly suit the context here. May we, perhaps, write: *no þyng un-* (*on-*)*orne*, no mean thing?—*þornes* might be altered into *þorne* (for *þornen*, dat. plur.) to make it ryme with *orne*.

78/2220 ff. Cp. Hugo de St. Victore (Migne, 176, 92): "Sicut enim mulier de latere viri dormientis facta est, sic Ecclesia de sacramentis quae de latere Christi dormientis in cruce profluxerunt, scilicet sanguis et aqua."

78/2227 ff. These lines evidently contain a paraphrase of the words of the Apocalyse, iii. 7: "qui aperit, et nemo claudit; claudit, et nemo aperit."—*derte*, 78/2230, [: *schette*] is doubtless miswritten for *dette* (O.E. *dyttan*). So the emendation I have put in the text,—*þat none oþer can* (MS. *man*) *dette*, readily suggests itself.

78/2231–33. 'Lord, grant us that we may so hope (for) thy sacraments, that no error may elude our notice,'—or, 'issue unawares from our lips'—*þat non errour ne ous a-scapye* (see N. E. D. s. v. *escape*). This, it seems to me, is hardly consonant with the tenor of the preceding address to our Lord, 'who could open what no man could unshut,' etc., from which we should rather have expected that the poet was going to pray for the right way to be shown by the Lord of *opening* or disclosing the mysteries of the sacraments, so that no error concerning them might escape us. I suspect here some blunder of the scribe's, which is also suggested by the imperfectness of the ryme *hopye* [: *ascapye*].

78/2239. *for þe tokene þat we neme*, for the sign (or signs) which we have received. *Þe tokene* means 'the sacrament(s)': "sacramentum est sacrae rei signum." A similar prayer is offered up by the priest at the conclusion of the mass: "Perficiant in nobis, Domine, quaesumus, sacramenta tua quod continent, ut quod nunc specie gerimus, rerum veritate capiamus." *neme* is a possible form of the preterite; the usual form in Shoreham is *nome*.

Page 79. Poem No. II. presents itself as a combination of the "Horae Passionis Domini" with the "Horae Compassionis B. Virginis Mariae." In medieval Hours this combination is not quite uncommon. The late Canon Simmons, in his edition of the 'Lay Folks' Mass Book' (E. E. T. S. 1879), p. 349, notices that in the MS. (xvi. K, 6) in the York Minster Library, from which he has printed his Hours of the Cross, these hours are inserted in the hours of the Virgin. By the kind help of Mr. A. E. Vinter I got from Canon Raine some extracts from the MS. of those hours of the Virgin; it appears, however, that they bear no resemblance whatever to the text of Shoreham.

For his version of the "Horae Passionis," or "Horae Crucis," as they are also called, Shoreham made use of the well-known Latin Horae which begin:

"*Patris sapientia,*
Veritas divina," etc.,

and of which there are other metrical versions in M.E.: one in 'Legends of the Holy Rood,' ed. Morris (E. E. T. S. 1871, p. 222); another in 'Minor

Poems of the Vernon MS.,' ed. Horstmann (E. E. T. S. 1892, p. 37); a third in the 'Lay Folks' Mass Book,' p. 82. The Latin text has often been printed; for particulars see 'Lay Folks' Mass Book,' p. 347, and 'Analecta Hymnica Medii Aevi,' ed. Clemens Blume and Guido M. Dreves, vol. xxx. p. 33.

It is by no means unlikely that the stanzas on the compassion of the Virgin, too, which Shoreham has inserted in the hours of the passion, may have been composed from some Latin original. Similarities of thought and expression are, indeed, not unfrequently met with in Latin poems on the subject. But the Reverend Father C. Blume, S.J., co-editor of the 'Analecta Hymnica,' assures me that neither in the printed "Compassiones," nor in the numerous MS. texts that are still waiting for publication, is there anything exactly corresponding to the verses of Shoreham. Nevertheless, an immediate Latin source for the stanzas in question may have existed in Shoreham's time; for we ought to consider that more than half of the hymnic poetry of the Middle Ages has been lost for ever.

79/1–4 contain a paraphrase of the Latin words: "Domine, labia mea aperies: Et os meum annunciabit laudem tuam."—In l. 2 and l. 4, where the ryme-words are written in a later hand on an erasure, the original reading seems to have been altered; but I am unable to restore it.

79/5–10. "Deus, in adiutorium meum intende: Domine, ad adiuvandum me festina. Gloria Patri et Filio et Spiritui sancto: Sicut erat in principio et nunc et semper in saecula saeculorum. Amen."

79/11–18. The Latin runs:

"Patris sapientia, veritas divina,
Deus homo captus est hora matutina.
A notis discipulis cito derelictus,
Iudaeis est venditus, traditus, afflictus."

79/19–22. "Adoramus te, Christe, et benedicimus tibi: Quia per sanctam crucem tuam redimisti mundum."—80/23 ff. "Oremus. Domine Iesu Christe, fili Dei vivi, pone passionem, crucem et mortem tuam inter iudicium tuum et animas nostras, nunc et in hora mortis nostrae; et largire digneris vivis misericordiam et gratiam, defunctis veniam et requiem, ecclesiae [regnoque] pacem et concordiam, [infirmis sanitatem] et nobis peccatoribus vitam et gloriam sempiternam. Qui vivis es regnas cum Deo Patre in unitate Spiritus sancti per omnia saecula saeculorum. Amen."

80/26. *ryue*, said of Christ's satisfactory death, seems to be used here in a specific sense: 'abundant in merits, of superabundant meritoriousness.' On 109/307 *ryf* occurs in its usual sense: *þat senne hys ryf in londe.*

80/31. *þe lyues* translates Latin "vivis." For this use of the genit. *lyues* see Mätzner, Sppr. II. under *lif*, and Einenkel, 'Streifzüge,' p. 175; though the instance here is somewhat different from those collected by Mätzner.

80/40. *morne*, sad, mournful; cp. O.E. *unmurn.*

81/51–58. "Hora prima ductus est Iesus ad Pilatum,
Falsis testimoniis multum accusatum
In collo percutiunt, manibus ligatum,
Vultum Dei conspuunt, lumen caeli gratum."

81/60. There can be no doubt that *morue* is the right word here. But I am not quite certain that what I take to be the old runic character for *w* was not, after all, meant by the blundering scribe for a *þ*. That he should have found the runic *w* in his original is not very likely, Shoreham

himself having probably written *morȝe* [: *sorȝe*]. Still, there is another trace of the runic letter in the MS.; see 30/841, footnote.

81/71–78. "Crucifige! clamitant hora tertiarum,
Illusus induitur veste purpurarum,
Caput eius pungitur corona spinarum,
Crucem portat humeris ad locum poenarum."

81/72. *ondre*, like O.E. *undern*, here denotes the third hour of the day, nine in the morning.

81/74. *to wondre*, wondrous, prodigious; see Mätzner, Sppr. I. 2, p. 18, 4.

82/82. *semde*, from *semen*, O.W.S. *sīeman*, to load.

82/85. *to-boned*, for *to-bouned*? cp. *tobune*þ, O. & N. 1166. The meaning is—'beaten severely.' Cf. M.E. *bounsen*, (Mn.E. *bounce*), to beat, knock, from **būnsian*, frequent. of a primit. **būnian*? (Kluge, 'English Etymology,' s. v. *bounce*).

82/90. *ȝewyse*, O.Fr. *juise*, judgment, jurisdiction, dominion.

82/91–98. "Hora sexta Ieșus est cruci conclavatus,
Et est cum latronibus pendens deputatus;
Prae tormentis sitiens felle saturatus,
Agnus crimen diluit sic ludificatus."

83/104. *wat y* (= *hy*) *mende*, what they meant.

83/105. *þran* = *þer-an* (*on*), on the cross.

83/111–118. "Hora nona Dominus Ieșus exspiravit,
Heli clamans animam patri commendavit;
Latus eius lancea miles perforavit,
Terra tunc contremuit, et sol obscuravit."

83/128. *for owre mende*, for our reparation. Cp. 158/831: *To mannes mende*. These are two unquestionable examples of Shoreham's use of the aphetic form *mende*. The first of them is quoted in Mätzner's Sppr. II. 422. We may also mention that "reparatio" is a theological term used by ecclesiastical writers to denote the restoration of man after the lapse of Adam; his redemption by Christ's incarnation, passion and death. Thus, Hugo de St. Victore inscribes the chapter in which he treats of the subject (De Sacramentis, l. I. p. viii. cap. 1): "De Reparatione Hominis."

84/131–138: "De cruce deponitur hora vespertina,
Fortitudo latuit in mente divina;
Talem mortem subiit vitae medicina,
Heu, corona gloriae iacuit supina."

84/133. *lotede*, lay hid, "latuit"; O.E. *lutian* (*ū* or *ŭ*? the M.E. spelling with *o* would suggest O.E. *ŭ*).

84/141. *as a mesel*. The same comparison occurs in Rich. Rolle's 'Meditations on the Passion' ('Library of E.E. Writers,' ed. Horstmann, vol. i. p. 85): *so lothly and so wlatsome þe Iues han þe mad, þat a mysel art þou lyckere þan a clene man*. It is also met with in Latin poems, for instance, in 'Analecta Hymnica,' vol. xxxi. p. 56: "Ibi pendet ut leprosus Ille forma speciosus," etc. Ibid. p. 58: "Ego tamquam vir leprosus, Pauper, inops, dolorosus, Morte mortem supero."

84/142. *in spote*—from **spāt*, spittle? Cp. 'Castel of Love,' l. 1147: *And al was his face bi-foulet wiþ spot* [: *smot*, pret.].

84/151–58. "Hora completorii datur sepulturae
Corpus Christi nobile, spes vitae futurae;
Conditur aromate, complentur scripturae,
Iugis sit memoriae mors haec mihi curae."

85/170. *mytte* = *mid þe*.

85/171–78. "Has horas canonicas cum devotione
Tibi, Christe, recolo pia ratione,
Ut, qui pro me passus es amoris ardore,
Sis mihi solacium mortis in agone."

86/4. *loude and stylle;* see Skeat's note to 'P. Plowman,' B. ix. 105. Cp. also Shoreham, 32/891 : *Wel stylle, and noþyng loude.*

86/6. *na-drylle = ne adrylle;—adrylle*, to slide or slip away (see N. E. D. s. v.).

86/11. Exod. xxiii. 22 : "Quod si audieris vocem eius, et feceris omnia quae loquor, inimicus ero inimicis tuis, et affligam affligentes te."

86/15–16. Exod. xxiii. 20: "Ecce ego mittam angelum meum, qui praecedat te, et custodiat in via, et introducat in locum quem paravi."

86/23–24 seem to contain a reference to Ecclesiastes vii. 2 : "Melius est nomen bonum quam unguenta pretiosa."

87/38. *ine many a felde (= fealde)*, in many a leaf (of the holy book) ; see N. E. D. s. v. fold, sb.[3], 2.'

87/39, 47. *par charyte;* see Kölbing, 'Amis and Amiloun,' xlvii.

87/54. *ine halle* is a mere expletive here.

88/57–60. Matth. xxii. 40: "In his duobus mandatis universa lex pendet, et prophetae."—*gestes* is here used in the sense of 'sayings,' as in 'P. Plowman,' C. xii. 23 : *Iob, the gentil and wys, in hus gestes wytnesseth What shal worthe of suche whenne thei lyf leten . . . The sauter seith the same. . .*

88/63. *y-schodred*, pa. pple., according to Stratm.-Bradley (where, by the way, *ischodred* þen is falsely quoted from Shoreham instead of *yschodred ben*, and the form mistaken for the preterite), belongs to M.E. *schuderen*, to shudder. This is doubtful. *schuderen* is not a transitive verb, and one cannot, therefore, say that 'many are shuddered from the feasts of the heavenly kingdom (for want of love).' I suspect that the revisor of the text, who found in the copy the unintelligible *yschoded* (or *yscheded*?), has put the *r* in the wrong place, meaning to write *yschroded* (or *yschreded*) = O.E. ȝescrēadod. As to *yschoded*, may it not, perhaps, have been a clerical error for *yschoven* (or *yschoved*), owing to the copyist's confounding the letters *v* and *d*? The pret. *schooued* occurs in 'Library of E. E. Writers,' ed. Horstmann, vol. ii. p. 58, l. 1, MS. Reg. 17, B. xvii. We certainly expect a verb signifying 'to separate, exclude,' or 'push, drive away from.' Note also the Midland form *ben* for the Kentish form *beþ*.

89/87. *sete*, the infin. without *to*, as on 96/295. See Mätzner, 'Gramm.' ii. 24.

89/95, 96. The reading I have adopted in l. 95 is Dr. Furnivall's conjecture. It leaves *sewe*, l. 96, unexplained, and the faulty rymes uncorrected. I propose the following emendation of the two lines :

In þese þre þe loue of god
Schewyþ were hyt hys [*y-*]*sowe.*

Schewyþ, intrans., shows itself; *were = hwere*, where; [*y-*]*sowe*, sown. For *y-sowe* cp. 'Rob. of Cisyle,' ed. Nuck, v. 458 :

And þus is Godes miȝt ysowe,
þat heyȝe be lowe, þeiȝ hit ben ille,
And lowe heiȝe, at Godes wille.

The ryme-word *rewe*, l. 94, has accordingly to be altered into *rowe*.

89/102. *Of þef þe þou ne schrywe*, 'do not care for theft,' is rather an awkward expression, no doubt due to the exigence of ryme. *þou þe schrywe* would sound equally strange in the Decalogue.

89/104. *for-strywe*, strive for : not recorded elsewhere ; see N. E. D.

89/107. *fayleþ*, breaks, or leaves undone: an earlier instance of the transitive use of the verb in this sense than those given in the N. E. D. under *fail*, v. 9b and 10.

89/118. *healde* can hardly be anything here but another spelling of *ealde*: 'God's old commandments.' For the position of the adjective, cp. 88/70: *by dayes ealde.*

90/122. If by the *boke of wysdome* referred to by the pôet the biblical "Liber Sapientiae" is meant, his memory must have failed him. That book contains nothing about the necessity of knowing and rehearsing the commandments. In l. 127 there is a quotation from Proverbs vii. 3: "Liga eam (scil. legem meam) in digitis tuis;" but cf. also Deuteron. vi. 7–9; xi. 18–20.

90/129 ff. I have not been able to trace the peculiar idea expressed here of a relation between the ten commandments and the ten fingers and toes to its source. It almost reminds one of the 'ten commandments' (*i. e.* the ten fingers or finger-nails) in Shakspere's 2 Henry VI., I. iii. 145, and elsewhere.

90/136. *for-broude=for-brode*, pa. pple., corrupt, perverted; cp. 96/310.

90/137. *passioun-lyche*, passionately? (Fr. passionnément?) It is perhaps miswritten for *passinglyche*, passingly.

91/150. *naþer rawe ne y-sponne*, neither raw nor spun: a proverbial saying, as it seems, meaning something quite useless.

91/154. *a rowe*, cp. *in þe rowe* (MS. *rewe*), 89/94; see also Zupitza's note to Athelston, 571, 'Engl. Stud.' xiii. 400.

91/160. *a knowe*, on (thy) knees; cp. *a k[n]owes yfalle*, 122/230.

91/166. *arace*, tear; *hyt* refers to *here lyknges lace.* Shoreham has also the form *arache*, pa. pple. *arached*, 149/584.

91/167. 'That thou mightst hold . . . of no worth, think nothing of.'

91/172. *brouches, rynges*, see Skeat's note to 'P. Plowman.' I. 73.

92/178. *teliinge*, practice of magic.

92/180. *botninge* here means 'help,' not 'amendment,' as Stratm.-Bradley, referring to this passage in Shoreham, has it. The sense is: 'Do not even believe in images (as if they possessed in themselves any miraculous power); although they may be a great help' (especially to the unlearned: "What writing is for the reader," says St. Gregory, "the image is for those who cannot read").

92/192. *siȝst* is the scribe's spelling for *si(t)st*; cp. *syȝt*, 3rd pers., 42, 1191, 107/244, 249, 139/287. The scribe is particularly fond of putting in a meaningless ȝ before *t*. The sense of the passage, as I understand it, is: 'If thou findest that thou doest not honour God aright, amend, I beseech thee: thou art a fool (if thou doest not), and mightst do better, and so sittest in the smoke—*i. e.* thy eyes are bleared, so that thou doest not see thy own foolishness.' Cp. 'P. Plowman,' C. xx. 305:

For thorw smoke and smorthre smerteth hus syghte,
Tyl he be bler-eyed other blynde.

92/196. *kebbyng*, bragging.—What is *caute*? The ryme-words in ll. 197–200, I fear, are hopelessly corrupt. Kölbing thinks that some lines may be missing; but there seems to be no gap in the sense: 'He that swears idly every day shall have much to answer for hereafter, when he shall give his accounts for every idle word.' See Matth. xii. 36: "Dico autem vobis quoniam omne verbum otiosum quod locuti fuerint homines, reddent rationem de eo in die iudicii."

92/204. *auditour*, auditor, who receives and examines the accounts, and has power to '*forgive the arerages*' (arrearages). The N. E. D. gives the earliest instance of the noun in this sense from 'P. Plowman.'

92/208. 'Or I will come out very bitterly.'

93/210. *rote*, rote, way, habit, practice. The necessity of changing *wyþ* into *þy* is obvious.

93/218 ff. The exact signification of the phrase *In pleye of þretynge* is not clear. The meaning of the whole passage, however, seems to be that gluttonous debauchery in private, or idle merry-making with other folk on mass-days, is even worse than working. Ought we, perhaps, to read *pryne* for *þyne* (MS. *pyne*), and *in* [*m*]*eny oþer folke*?

93/236. *teȝt* occurs once more on 95/285. The signification is in both passages the same: 'to draw to oneself, to take.' In Stratm.-Bradley it is entered under *tühten*, O.E. *tyhtan*, on the supposition, it seems, that O.E. *tyhtan* gives M.Kt. *teȝten*, 3rd sing. ind. pres. *teȝt*. But that is not the case. O.E. *y* before *ht* is raised to *i* in M.Kt., as is shown by *driȝte*, *fliȝt*, etc.; and O.E. *tyhtan* would, accordingly, be represented by *tiȝten*, 3rd sing. ind. pres. *tiȝt*. Besides, the meaning of *teȝt* which the context requires can hardly have been developed out of that of O.E. *tyhtan*. There is, however, a possibility of connecting *teȝt* with an infin. *te*, O.E. *tēon*. *te* does occur in Shoreham, 124/266, ryming with *be*. The genuine M.Kt. forms, it is true, are *ty* [: *by*]; and the 3rd sing. ind. pres. of *ty* is *tiȝþ* (*tiȝt*), or *tikþ*, or *tiþ*; cp. *ziȝþ*, *ziȝt*, *zikþ*, *zyþ*, *beulyȝþ*, *beulyȝt*, etc., in 'Ayenbite.' But Shoreham, or the scribe of the MS., has also *biulekþ* (36/994) from *biule*; so he may as well have formed *teȝt* (for *teȝþ*) from *te*. For the signification 'to draw to oneself, to take,' see Bosw. Toller, s. v. *tēon*, 3.

94/237–8. In baptism, man is made the child of God and Holy Church. But the Church cannot possibly be called his (ghostly) mother and father at the same time, as the MS. has it. I have not, therefore, hesitated to write: *In fader cristes mone* for the MS. reading—*And fader in cristes mone*. Cp. Optatus (Migne, 11, 963): "ut, dum Trinitas cum fide concordat, qui natus fuerat saeculo, renascatur spiritualiter Deo. Sic fit hominum pater Deus, sancta fit mater Ecclesia." Also Regino (Migne, 132, 338): "Pater noster sine dubio Deus est, qui nos creavit; mater vero nostra Ecclesia, quae nos in baptismo spiritualiter genuit." The Church is frequently called "coniux Christi," with reference to Ephes. v. 25. Her union with Christ is also alluded to on 56/1564 and 75/2138.

94/245. *mannes sleȝte* (Wright, *sieȝte*), a man's slaughter, death. So also *manslegþe*, l. 249, manslaughter. But in l. 261 it means 'manslayer.' In 'Ayenbite,' *manslaȝþe*, *manslaȝte* is frequent in this sense.

94/252. *for-soke*, pret. subjunct. For the change of mood cp. note to 74/2104.

94/255–6. *fele þat god and orþe touke* I take to mean 'many who have got wealth on earth' ("substantiam huius mundi," 1 John iii. 17).—*orþe* is a form used by the copyist for *erþe*; *and* stands for *an* (*on*), as at 107/258, 124/291 (*and erþe*): 19/507 (*and honde*). But what is *deve ȝer*? 'Dear year (or years), years of dearth'? If so, the passage seems to mean that 'suffering the poor to starve is purely homicide. And here it is especially years of dearth that accuse many a rich man (as murderer of his fellow-creatures).' But the expression is a little awkward.—The *holy boke* mentioned in l. 250 refers to 1 John iii. 17: "Qui habuerit substantiam huius mundi, et viderit fratrem suum necessitatem habere, et clauserit viscera ab eo: quomodo caritas Dei manet in eo?"

94/257. 1 John iii. 15: "Omnis qui odit fratrem suum homicida est."

94/260. The line is corrupt; *slaȝe* ought to be *slaȝeþ* [:*draȝeþ* :*gnaȝeþ*]. I suggest that we may read:

He þat hatyeþ eny man
His seche (such) as þat hym slaȝeþ; or
His eke he þat hym slaȝeþ.

95/274–5. Cp. 112/381–84. See also 'Ayenbite,' p. 204–205: *Vor huo þet wile quenche þet uer of lecherie: he mot do away þè aliȝtynges þet norisseþ zuych ver. þet bieþ þe lostes and þe eyses of þe herte, þet berneþ and aliȝteþ þet uer of lecherie . . . And þeruore, huo þet wyle him loki wram berninge: he ssel do away þe ilk brondes, be wyþdraȝinges of mete, and of drinke, and be ssarpnesses of his bodie . . . Ac þe greate metes, and þet stronge wyn, aliȝteþ and norisseþ lecherie, ase oyle oþer grese aliȝteþ and strengþeþ þet uer.*—Ibid. p. 240: *uor huo þet wyle quenche þet uer of lecherie ine him-zelue: he ssel wyþdraȝe þe brondes. þet byeþ þe lostes of þe ulesse . . .*

95/277. *lomprynge* may possibly be referred to *lomper*, which is recorded in Halliwell's Diction. in the sense of (1) to idle; (2) to walk heavily. Now, 'idleness,' I believe, would suit here very well. It is often mentioned as an incentive to lechery, as are also gluttony, and luxuries of every kind. See, for instance, 'Ayenbite,' p. 47–48: *To þo zenne* (i. e. *lecherie of bodie*) *belongeþ alle þe þinges huer-by þet uless him arist, and wyleþ zuiche dede. ase byeþ þe mochele drinkeres, and eteres, þe zofte bed, cloþes likerouses, and alle manyere eyse of bodye, out of nyede. and specialliche: ydelnesse.* See also 'Ayenbite,' p. 206–207.

95/279. One might perhaps be tempted to write *chastite* for *charyte*. But we must not forget that charity, man's love of God and his neighbour, is the sum and substance of God's commandments; and that any contravention of His precepts, involving, as it does, negation of charity, may, therefore, be rightly said to annihilate or destroy charity. Cp. also 97/331.

95/280. *þrete* spoils the ryme, though it yields as tolerable sense as could be demanded in a line that hardly serves for anything but a mere tag. I cannot think of any suitable ryme-word to be substituted for *þrete*.

95/284. *þefte* is genitive, governed by *wycke rede*, wicked course (of action), scheme.

95/285. *teȝt*, see note to 93/236. It is resumed in l. 290 by *takeþ*.

95/286. The MS. has *wymynghede*, which is obviously an error of the scribe. But I am by no means sure that it was meant for *wynnynghede*, which I have put in the text as the nearest graphic approximation to it. *Wynnynghede* would, at any rate, be a somewhat strange new-formation, to which such compounds as *tomochelhede*, *blyssedhede*, *unconnyng-(onconnynd-)hede* in 'Ayenbite' are no exact parallels. The meaning of the word must clearly be 'appropriation'; for the passage runs: 'All is theft that one takes with the intention of appropriating it to oneself against the right owner's will.'

96/295. *chere* may possibly be miswritten for *cliere* (= *clere*), a form very frequent in 'Ayenbite.'—*by cliere of*, to be clear of. Cp. 'Septem Miracula de Corpore Christi' (from Rob. of Brunne's 'Handlyng Synne') in 'Minor Poems of the Vernon MS.,' P. i, p. 209, v. 421–424:

No þing may so muchel avayle
Of heore peynes and heore trauayle
As þe sacrament of þe Auter,
Hit makeþ hem of peynes cleer.

The instances given in the N. E. D. of the use of clear in the sense of

'quit, rid, free' are all of a later date.—Or is *chere* a corrupt spelling for *schere* (*skere*)? See 105/183, and the note on that passage.

96/324. *glye.* In Stratm.-Bradley there is a reference to our passage under *glien*, v. to squint, which yields no sense here. I take *glye* to be the M.Kt. equivalent of O.E. *ʒlīo ʒlīȝ*, Mn.E. glee. *Þat so meche hys to glye* may be rendered: 'that gives so much delight.' Cp. 99/41 ff.:

Ac hwo seȝ euer eny
Þat hedde of senne glye,
For pond oþer for peny
Þat he ne changede hys blye.

Shoreham also uses the form *gle* [: *be*], 98/20. Ought we perhaps to write *vlye* for *glye*?

97/339. *Þys two* might seem to refer to the last two commandments, or else, to the two commandments of love. In the concluding lines of a didactic treatise, however, which contain the usual exhortation, we should rather expect to be entreated by the poet to take to heart all that has been urged in the foregoing discourse. This suggests the omission of *two*, for which there are also metrical reasons.

takeþ, as well as *folȝeþ* in l. 341, must be imperative. Here, then, we have an instance of direct speech being introduced by the conjunction *þat*.

97/344. *iop* (Job) *þe gode.* I have not been able to detect in the Book of Job any saying of the kind.

98 3. *fal* [: *þral*], formally considered, seems to represent O.E. (*ȝe*)*feall*, fall, ruin. O.Kt. *fœll*, *fell*, W.S. *fiell*, would be represented in M.Kt. by *fel*(*l*). For *þral*, O.E. *þrǣll* (from O.N. *þrǣll*), we find in 'Ayenbite' regularly *þrel*, plur. *þrelles;* and it is not quite impossible that Shoreham, too, may have written *þrel* [: *fel*], supposing that the O.Kt. *fœll*, *fell* survived into M.Kt. If *fal* (or *fel*) is really the substant. meaning 'fall, ruin,' *he* in the next line must be taken in the sense of the indefinite 'one.'—*senne makeþ many fal* would then have to be translated: 'sin makes (causes, brings about) many a fall.' But looking at the construction of *makeþ* in l. 1, which is—verb + direct object (*many*, used substantively, 'many a one') + object-complement (*þral*), we might perhaps have expected a parallel construction here, that is, in place of the abstract *fal*, either a concrete common noun, or an adjective, or an infinitive as object-complement, with *he* in l. 4 referring to *many*. Can *fal* be any of these?

98/6. *sitte a deys*, sit on the daïs or raised platform where the seats of honour are. For other instances of this common phrase see N.E.D. under *daïs*, 2.

98/7. *storbyloun*, not recorded in Stratm.-Bradley, is O.Fr. *estorbeilion*, *estorbilon* (see Godefroy), and means 'whirlwind, commotion, turbulence, tumult.'

98/15. *brykeþ* [: *lykeþ*]. There is no other instance of the occurrence of a verb *bryke* than this single one in Shoreham. Its derivation is uncertain. The signification tentatively given to it in the N.E.D. is 'to taste, or rise in the stomach.'

98/20. *game and glee*, see Mätzner, Sppr. II. and N.E.D. under *game.*

99/30. *Ase he hijs here ateynt*, according as he is here attainted, infected.

99/31–2. If we retain *dereynt* in l. 32, the reading of the MS. yields no sense. Kölbing suggests that we may perhaps write:

And þer (MS. *her*) *nys fer namore þer-to*
Þanne hys her (MS. *fer*) *dereynt,*

which he translates: "Und dort (scil. im Purgatorium) ist des Feuers nicht mehr, als hier bewiesen ist, nämlich in Bezug auf seine Sünden."

This means that man shall have to suffer in Purgatory for no more than he has been found guilty of here (on earth)—a rather flat and, at the least, superfluous remark, which we can hardly impute to the poet. I think we can get a perfectly satisfactory sense out of the two lines as they stand in the MS., if only we adopt the reading *depeynt* for *dereynt*, which the MS. itself seems to permit. We may then translate: 'And fire here (earthly fire), as compared to it (*þer-to*, i. e. to *purgatories fere*, l. 28), is no more than painted fire.' This suits the context, and is, moreover, corroborated by the following verses of a poem on 'Hell, Purgatory, etc.' ('Library of E. E. Writers,' ed. Horstmann, vol. ii. p. 37, ll. 97–100):

For as fire is hatter everywhore
Þen is a fire paynted on a wowe,
Right so þo fire is hatter þore
Þen is þo fire here þat we knowe.

The poet is speaking here of the fire of Hell. But a similar idea concerning the fire of Purgatory is expressed by Petr. Lombard. (Migne, 192, 893) thus: "Hic autem ignis, etsi aeternus non sit, miro tamen modo gravis est: excellit enim omnem poenam quam unquam passus sit aliquis in hac vita." Cp. also v. 161 ff. of the said poem on 'Hell, Purgatory, etc.' —For *to* in the sense of 'compared to, in comparison with,' see Mätzner, 'Gramm.' II. 311; Einenkel, 'Streifzüge,' p. 213. I add a few more examples. 'Ayenbite,' p. 162: *Hi yzeþ of oþer half þet þer ne is no tresor þet moze by worþ to godes loue . . . , no blisse of þe wordle þet by worþ to þe blisse of klene inwyt.* Ibid. p. 179: *worzoþe hit ne is bote ssed, al þet me do of penonce ine þisse wordle, to þe zizþe of þe pine of helle, oþer of purgatorie* (Note here the resemblance to what Petr. Lombard. says in the passage quoted above). 'Library of E. E. Writers,' ed. Horstmann, vol. i. p. 33: *Wha so has it* (viz. *þis maner of sang,*) *hym thynk al þe sang and þe mynstralcy of erth noght but sorow and wau þar-til.* Two other examples occur in vol. ii. p. 38, v. 167, and p. 39, v. 260.

99/43. *For pond oþer for peny* (MS. *peyne*), cp. 'Poema morale' (MS. T.) 300:

Ne sullen [*hie*] *nafre cumen út for peni ne for punde.*

Chaucer, Canon's Yeoman's Prologue, v. 153–4:

For neuer her-after wol I with him mete
For peny ne for pound, I yow bi-hete.

'Ayenbite,' p. 1: *Ne ssolle by draze to þe grond: Vor peny, uor Mark, ne for pond.*

99/44. *changede hys blye*, changed colour. *blye* is, of course, the same word as Mn.E. *blee*. It is the regular M.Kt. representative of O.E. *blīo*. The N. E. D. seems to treat *bly* as a separate word (earliest quotation *a.* 1615): 'perh. a variant of *blee*, though the phonetic relation is not clear.' But the relation of *bly*(*e*) to *blee* is exactly the same as that of *gly*(*e*) to *glee*; *ury* to *free*, *zy* to *see*, etc.

100/50. *spreþ* [: *deþ*]. No other instance is known of the occurrence of *spreþ*. The form *sprēþe* given in Kluge's 'Etymol. Wörterbuch der deutschen Sprache,' and in Stratm.-Bradley, where it is connected with Germ. *spröde*, is unauthorized; though *spreþe* [: *after þy deþe*] would be a possible ryme, if any alteration of the reading of the MS. were necessary. The meaning of *spreþ* here may really be 'fragile,' in its figurative sense of 'liable to err, or fall into sin.'

100/51–54. *wondy* (imperat. *wonde*, l. 53) is O.E. *wondian*, here used as a transit. verb. Another instance of the same construction is found 34/939: *wonde none schame*, where *wonde* means 'fear, shun, shrink

from.' The usual construction with *for* occurs 14/364: *for deþe* [*he*] *nele nauȝt wonde.*

The passage here, literally translated, runs: 'Unless thou wilt shun, man, the torment after thy death, shun (or shrink from) the sorrow that is here following after thy sin.' This is a curious advice, if it is meant seriously. Moreover, it seems to me contradictory to what follows immediately in ll. 55–6:

And ȝet þe tyt þe lasse fer,
Whanne þe falþ to be dead.

þe lasse fer means 'the fire of Purgatory,' destined for him who does *not* shrink from the sorrow, that is, the remorse or repentance which we feel when we realize the consequences of our wrong-doing (see 98/13-16, 99/41–46), and which may be sufficient to save man from hell (see 99/25–28). The advice which the poet intended to give may, therefore, be supposed to have been this—that we shall not be loath to taste the sorrow for our sins here, unless we choose to experience the torments of hell after death; and this sense, I think, is easily obtained by substituting *wondy, wonde* (O.E. *fondian*) for *wondy, wonde*, as I have suggested in the footnote to the text. Cp. the spelling *wlessche* for *ulessche*, 56/1583.

100/59. *menezy*, O.E. *mynezian* (remind), urge, prompt, incite.

101/75. *by-lymeþ*, entangles (as with bird-lime), ensnares. The earliest instance of *belime* given in the N. E. D. is of date 1555.

101/78. *hou þe senne syt*, what the state or condition of sin is. Cp 133/91 ff.:

Nou þou sixte wel hou hyt syt,
þys ylke myzte and eke þys wyt,
In oure boke:
þe mytte hys fader of oure crede, etc.

I subjoin a few other examples of a particular use of the verb *sitte* in Shoreham:—42/1191–94: *þe lecherye syzt* (*sit*) *in lenden of þe manne . . . inne nauele of þe wymanne;* 107/249: *Prede syzt vnder ragge;* 77/2201–2: *þer a* (Christ) *set Ryzt atte hys pynyng-stake;* 137/204: *god . . . þat syt so heze;* 139/286–7: *Ine þe gynnynge of holy wryt, Hou he hyt made, ryzt þer hyt syzt;* 122/215: *Ine ryzte sope hyt moste sitte þet*, etc.—*Al*, in the combination *Al hou*, is probably a mere emphasizing adjunct to the particle *hou*, though it might be regarded as a complement of the preceding *ȝe*. Another instance occurs 84/143–4:

For-bere wepyng ne myzt hy
þat seze al hou þou weptyst.

Of similar combinations, where *al* is joined to particles or prepositions, Shoreham uses: *Al so, al to, al ase* (139/284, 150/600, 160/884, 887); *al þaȝ, al what* = till (76/2171, 124/293, 155/739); *al for þan* (131/38, 151/632); *al for þat* (153/698); *al fram* (124/292); *al ine* (121/201); *al in to* (94/258).

101/85–88. The first two lines present no difficulty. *swelþ* may be 3. sing. ind. pres. either of *swele* (O.E. *swelan*, to inflame), or of *swelle* (O.E. *swellan*, to swell). *steng* cannot be anything but Mn.E. O.E. *sting*. The spelling is probably due to the scribe. We may then translate: 'The wound inflames (or swells) and aches as does the serpent's sting.' The sense of the following lines, 87–8, is obscure. They seem to be hopelessly corrupt, and I see no way of restoring the original reading.

101/92. *þorȝ-souȝt*, searched through. Cp. Rob. Glouc. 151, 11: *þe poyson þe veynes so þorwsouȝte.* 'Pety Job' ('Library of E. E. Writers,' ed. Horstmann, vol. ii.), v. 30: *For synne hath so oure soule thorow-sought.*

101/94. *slakþ* I take to be 3. sing. ind. pres. of *slaȝe*, to slay. Cp.

'Ayenb.' p. 61: *an þet uenim slazþ þri in one stroke.* For the parallel forms *slakþ, slazþ*, cp. *zykþ, zyzþ; wrikþ, wriȝþ.*

101/100. Literally: 'As kind runs off in man.' This means: 'As the human race is propagated in every single man.'

102/103. *þat* has to be supplied from the preceding line.

102/104. 'Baptism breaks, puts an end to, that strife.' The sinful man is at strife with God. But we must not, perhaps, stretch the sense of *stryf* here too far.

102/110. *þe route of fenym*, the course, the way which the poison takes.

102/115. *by-gan*, brought into existence, created.

102/116. *coul* = *col*, cold, comfortless; see N. E. D. s. v. cool, a. 3 *b*.

102/117. *let* has probably to be altered into *ledde*, pret., to make it agree with the other preterites in the sentence.

102/121. *velþe* seems to be the mutated 3. sing. ind. pres. of *falle*, impers., to be fitting, proper, right. Shoreham has a few instances of mutated forms: *fleuþ, kneuþ, stent.* But the regular form of *falle* (*ualle*) in Shoreham, as well as in 'Ayenbite,' is *falþ* (*ualþ*). Is *velþe* perhaps an error for *helpþ*? See 103/129, 139.—*to clypye ayen* must mean here 'to call or cry out against, to remonstrate.'

102/123. In order to get a ryme with *ayen* we shall have to alter *won* into *wen*. But what is *wen*? O.E. *wēn*? We should then have to translate: 'To reproach to God our weening belongs nowise to us,' which seems to mean that it is not for us to reproach God with having created us, and then coolly led us into mischief, as we foolishly think (see the two preceding stanzas). Supposing *oure wen* to imply so much, the expression, *God to atwyte oure wen* is still very awkward. Or can *wen* here mean 'woe, misery'? Cp. 104/158: *Ne at-wyt hym nauȝt þy who* (= *wo*). It is possible, indeed, that in our passage we may have to start from the MS. reading *won*, which may be miswritten for *wo* (the scribe having anticipated the following *n*); in this case the corruption lies in the ryme-word *ayen*, l. 121.

102/125 ff. See Rom. ix. 20; Isaiah xlv. 9.—*brokke*, 103/131, speak querulously, murmur; see N. E. D.—*lompet*, 103/134, loam-pit.—*nezt*, l. 136, = *net*, O.E. *nytt*.

103/145. Observe here the different constructions of *wel* and *wo*. It should be remarked, however, that *þe* may as well be a weakened form of *þou*, instances of which are found in Shoreham, and very frequently in 'Ayenbite.'

103/146. *tel nauȝt lyzte of*, esteem not lightly; cp. 91/167.

103/149. *scheaweþ*, shows itself.

104/165–6. See James iv. 6: "Deus superbis resistit, humilibus autem dat gratiam."

104/167. I do not know what *to libbe amang þe louden* means. If we adopt the emendation I have proposed in the footnote, *amang þe alouden* (from O.Fr. *alouer*), 'among the approved,' we get the required contrast to l. 168: 'when others are disgraced (or confounded).'

104/172. *þorȝ hys ozene gale* is quoted in the N. E. D. under *gale*, sb. 2, 'singing, a song, merriment, mirth.' But I doubt if this is the sense which the context would lead us to expect. Should *gale* be miswritten for *wale*, choice, option?

104/177. *ones* seems to stand for *onnesse*, oneness, as we may infer from the following line: *Ac hys ischyt* (for *bi-schyt*? included) *in þry*. Or ought we to read: *þys manere senne nauȝt one nys*?

105/183. *sckere*, O.N. *skārr*, clear, pure. Cp. 'Castel of Love' ('Minor

Poems of the Vernon MS.' I. p. 384), l. 1142: *To maken vs of sunne al quit and skere.* For the spelling cp. *sckele*, 130/20; *sckyle*, 105/197.

105/186. *þe þoȝtes þat he kakþe*, the thoughts that he 'catches,' conceives. *kakþ*, or *kakþe*, in the spelling of the scribe, I take to be 3. sing. indic. pres. of *cacche*. Rob. Glouc. (Cotton MS.) has *cacþ*, v. 664. *kekþ*, as I have proposed to write in order to get a tolerable ryme with *spekeþ* (phonet. *spekþ*), stands in the same relation to *kakþ* as *kecche* stands to *cacche*. The infin. does not occur in Shoreham, but the other verbal forms used by him presuppose the infin. *cacche*.

105/193. *So as* = *so þat*. There is no other instance of the consecutive use of the particle *as* to be found in Shoreham. Besides, *men* looks like a repetition from the preceding line. Ought we perhaps to read: *So þat hy beþ, ase we y-seeþ*, etc.?

In the following stanzas the poet touches upon a topic familiar with ecclesiastical writers of the Middle Ages, viz. the "*Conflictus virtutum et vitiorum*," the spiritual warfare between the virtues and vices.

106/207. *þe schreawes*, the vices, opposed to *þeawes*, virtues. *schreawes* is here used as an abstract noun; cp. *kneades* in 'Ayenb.' 17, 26, 52, 152.

106/213–14. Cp. 'Library of E. E. Writers,' ed. Horstmann, vol. i. p. 122: *ffor als vertus ar of god. right sa are vices of þe feende, and þarfor if vices festyne rotes in our hertis, sothly whilke tyme þe feend commes þat es þaire prince, þai gyf sted to hym as to þaire aghen lorde, & ledis hym to þe saule as to his aghene possessione.*

106/215–16. *For wyse* = *for wysse*, for certain, certainly.—*alle kenne* I take to represent O.E. *ealra cynna*, and *amys* to be plur. of *amy*, O.Fr. *ami*, friend. The fiend is chieftain of sin, and arrays his friends of all sorts (cp. ll. 201–2).

106/218. *beeȝ*, O.E. *bēaȝ*, diadem, crown.

106/220. *em-heȝ*, even-high, of equal rank.

106/223. *wheweleu*, wheels, O.E. *hweowol*, *hweoȝol*, M.Kt. 'Ayenb.' *hueȝel.*—*linses*, linchpins.

106/225–6. 'All that is here goes by heptads' (this is why there are seven deadly sins). A similar notion with regard to the seven commandments of the second table is expressed by Hugo de S. Victore (Migne, 175, 660): "In secunda tabula septem sunt praecepta, quia in praesenti vita tantum (quae septem dierum circulo volvitur) officia humanitatis proximo exhibentur." Cp. also Wulfstan, ed. Napier, p. 214: *ælces mannes tima biȝ geendod binnan seofan daga fyrste.*

106/229. *þat seuene* cannot possibly mean 'those seven'; the use of the sing. demonstr. with plur. numerals cannot be proved for Shoreham. The casting out of seven devils from Mary Magdalene is related in Luke viii. 2.

107/232. *weyþ* need not be altered; it answers to O.E. *wǣȝan*, Kt. Gl. *wēȝan*, mentiri, fallere.

107/235. *onlede* is entered in Stratmann-Bradley under *unleod*, foreign people, which it cannot possibly mean. I connect it with O.E. *unlǣde*, poor, miserable, wretched (in a moral sense); cp. *lestes on-lede*, 22/588. Here it means the vices.

107/239. The sense of the phrase is: 'the foulest thing of all that is foul.' *myx* is O.E. *mix*, muck, dung.

107/243. *in boures*, see Zupitza's note to 'Guy of Warw.' (2nd version), v. 2674.

107/248. What is *swyþ* [: *lyþe*, lies]? O.E. *swīþan* is out of the question here. Is it perhaps an error for *scryþ*, from O.N. *skrīða*, to glide, creep, crawl?

107/249–52. Here is another puzzle. The ryme-words are sadly corrupt. What I have got to offer in the way of emendation are only guesses. Starting from *syȝt*, which in the spelling of the scribe means *syt.* sits; and supposing *balgþ* to be a blunder for *bald*, we are reminded of a similar connection of *sitte* with the predicat. complement *bald*, 120/169–70:

Þo he was bote twelf wynter ald,
And heȝ ine þe temple he seat wel bald.

The unintelligible *cobel* may possibly be miswritten for *noble*. l. 251 is all right. In l. 252 we shall have to substitute for *ȝaldeþ* another word ryming with *bald*. There is no great choice. *ald*, which might be suggested by *ȝaldeþ*, would hardly do. Perhaps *chald*? 'cold, chilling looks or demeanour,' makes good sense here. The whole passage thus conjecturally emended runs:

Prede syȝt vnder ragge
Wel noble and wel bald;
Þat keþeþ wordes bragge
And countenaunces chald.

108/263–64. The sense of these lines is obscure. I should propose to read:

Wo ist þat be [*wiþ-*]*nome schel,*
And gabbe (or *clappe*) *nauȝt azeyn?*

This may be translated: 'Who is that shall be reproved, and not prate (rattle, clamour) against?' *clappe azen* occurs, 131/22: *Azen hy clappeþ þys and þat.* In support of the proposed emendation we may quote the following passage from 'Ayenb.' p. 22: *Vor þe proude ouerwenere, yef me him wiþnimþ, he him defendeþ; yef me him chasteþ, he is wroþ.*

108/265. *gollich* (MS. *godlich*), wanton, proud, O.E. *gālic.*

108/268. *at heȝ hyt nome*, took it (at) high, took pride in it. The phrase is not recorded elsewhere.

108/273–4. The contextual meaning of the phrase *heȝþe draze toward* . . . appears to be: 'to assume (an air of) haughtiness, insolence towards' . . . This is an earlier instance of the use of *heȝþe* in the sense of 'haughtiness, insolence, overweening' than those recorded in the N. E. D. under *Height*, 9.—*Toward hys þat wes*, towards him that was his. Cp. *þe disciples þat were his*, 79/15; *wyþ hym al-so þat beþ hys*, 148/530; *Noþer adam ne non of hys*, 157/802. For the position of the relative see 25/676–7, 134/113, 143/400. See also Mätzner, Gr. III.² 599.

108/286. *wóle* is probably miswritten for *woule* (*þe foule prede*, 107/244, 246). Ought we not to read *þe woule prede* for *He wole prede*?

109/289. *a-fayty* (*hym of*), restrain himself from; cf. 'P. Plowm.' B. xiv. 296.

109/293. For the phrase *lete to noþe*, see note to 64/1799.

109/297 ff. Cp. Chaucer, 'The Persones Tale' (Skeat, 593, § 26): *Now been ther two maners of Pryde; that oon of hem is withinne the herte of man, and that other is withoute . . . But natheles, that oon of thise speces of pryde is signe of that other . . . And this is in manye thinges: as in speche and contenaunce, and in outrageous array of clothing.*—*kebbynges*, l. 299, braggings; the verb occurs 108/287.—*aperte*, pert, bold, insolent.—*weddynge*, 109/300, I take to be meant for *wedynge*, which I connect with O.E. *gewǣdian*, to dress.—The reading *manyable* of the MS. I have unhesitatingly altered into *many a bly*, many a colour or aspect; see note to 99/44.

109/303. *stent* (for *stend*) I take to be pa. ppl. of *stene*, O.E. *stēnan*, in the sense of 'to adorn with precious stones'; cp. *āstēned* in Bosworth-Toller. The alteration of *say* into *gay* is perhaps not absolutely neces-

sary, though *gay* is a fit attribute to *atyr*. The parson in Chaucer's tale (Skeat, 593) has a good deal to say about the *sinful costlewe array of clothinge;* and so has the author of the *dispitison bitwene a god man and þe deuel* ('Minor Poems of Vernon MS.,' I. p. 335, v. 265 ff.).

109/308. *wayn*, gain.

110/323. *herte*, to hurt.

110/327. *plecches*, spots, stains? Cp. *platch* (Dialect of Banffshire; see Skeat, 'Etymol. Dict.' s. v. *Patch*), from O.E. *plæcce*, variant of *plætse* (L. platea)?

110/330. *itelde*, from O.E. *tēlan*, to censure, accuse. It rymes with *aneld*, from O.E. *onālan*, to inflame.—*brethe*, l. 331, O.N. *bræði*, ire, rage.

110/336. *clenche azen*, "obgarrire"; see N. E. D. s. v. clench, v.[2]

110/338. There can be no doubt, I think, that the unintelligible *megrete* of the MS. was meant for *in egrete*, though *egrete* is not recorded in the dictionaries. It answers, however, to O.Fr. *aigreté*, and signifies 'acerbity, irritability, fierceness.'

111/345–48. *Coueytyse*, which is but another side of *avarice*, is often compared to dropsy. I quote only the following passage from Rhabanus Maurus (Migne, 112, 1245): "Avaritia enim, quam Graeci philargyriam vocant, nimia est cupiditas divitiarum acquirendi vel tenendi. Quae pestis inexplebilis est, et hydropi morbo simulatur et comparatur. Sicut enim hydropicus, quanto plus bibit, tanto plus sitit, sic et avarus, quanto majorem pecuniam acquirit, tanto majorem habere appetit, et dum modus ei non est in habendo, modus illi non desiderando." See also p. 1365, 1375, et passim.

Shoreham does not seem to have worked out the comparison. But the sense of the next two lines is not quite clear. If *besy*, l. 348, means 'busy, eager, anxious,' and *hys* stands for *hy* (i. e. *coueytyse*) *is*, the question is, 'eager for what, or what to do?' We expect something like 'eager to acquire or hoard up *al þat hys an erþe*.' May we write *To horde* (*hordy*) instead of *To hyre?* Or is the error rather to be sought for in *besy?*

111/349–52. Here is another nut to crack. What I guess to be the meaning of the stanza is this: 'Covetousness drives those who have it away from God, and besets man's heart, and so it gets the name of Idolatry.' This, I think, can be made out from the words of the scribe, corrupted as they are.—*hou*, l. 349, might be miswritten for *huo*, who.—*uerkþ* I should take to be an error for *wrekþ*, rather than 3rd sing. ind. pres. of *uerke* (*uerky*), O.E. *fercian*, which in M.Kt. would regularly appear in the uncontracted form *uerkeþ*.—*wrekþ* I take to mean here 'drives away (estranges).' For the survival of this older sense in M.E. see the instances from 'Ayenb.' and 'Greg.' in Stratmann-Bradley.—The ryme-word to *wrekþ* might originally have been *kekþ*, from *kecche* (see note to 105/186), as suggested by the writing *keȝt* of the MS. *y*=*hy*, referring to *coueytyse*. For the phrase 'to catch a name' see N. E. D. under *catch*, v. 29. The words *fram gode* are evidently misplaced here. They belong to *wrekþ*, and ought probably to be put in before *hy* in l. 349, thus:

And huo hy habbeþ fram gode hy wrekþ.

But then there would be a stress syllable wanting in the corresponding line which I do not know how to supply. *Seruise of mamenet*, l. 352, is idol-worship, idolatry. Cp. Chaucer, 'Pers. T.' (Skeat, 618, § 64): *What difference is bitwixe an ydolastre and an avaricious man, but that an ydolastre peradventure hath but o mawmet or two, and the avaricious man hath manye? for certes, every florin in his cofre is his mawmet.*

111/357. *ȝeskynge* is probably misspelt from *ȝescynge*, i. e. *ȝessynge*, *ȝissynge*, *ȝitsynge*, O.E. *ȝitsung*.

112/381–84. Cp. 95/273–76:

Her hys for-bode glotenye,
So ich þe by-hote;
For hyt norysseþ lecherye,
Ase fer þe brondes hote.

This supports the emendation of ll. 383–4 suggested in the footnote.

112/385. *glotonyes foure*, cp. 'Cursor Mundi,' l. 27900 ff.:

And men may find ful rely
Fourkins maners of glotony,
Ane es byfortime for to ette,
Anoþer to sit ouerlang at mete,
Þe third to ȝerne metes dayntyuely,
Þe firth to ette ouer gredyly.

'Ayenb.', p. 51, mentions five kinds of gluttony; so does the 'Tractatus de Ordine Vitae' (Migne, 184, 578). Hugo de St. Victore (Migne, 176, 893) speaks of three kinds.

113/401. *By-feld*, befouled.—I have thought it necessary to change the reading *sleauþe* of the MS. into *slepe*. The emendation has been suggested by the ryme as well as by the sense of the passage, which evidently contains an allusion to pollution in sleep as caused by gluttony. See Chaucer, 'Pers. T.' (Skeat, 630/913 ff.): *Another sinne apperteneth to leccherie, that comth in slepinge—and this sinne men clepen pollucioun, that comth in foure maners—som-tyme for surfeet of mete and drinke. And somtyme of vileyns thoughtes that been enclosed in mannes minde whan he goth to slepe, which may nat been withoute sinne.*

113/403–4. The sense seems to be that gluttony often makes man retain (*kepe*) in sleep what he thinks when he is awake,—viz. those *vileyns thoughtes that been enclosed in mannes minde whan he goth to slepe*, which, as Chaucer's parson says, are among the causes of pollution.—Instead of *moni kepe* we should probably write *man i-kepe*, or omit *man* altogether.

Stanza 102 is hopelessly corrupt. What the poet may possibly have meant to say we can only guess from the remark of Chaucer's parson, that pollution caused by surfeit and foul thoughts enclosed in man's mind when he goes to sleep *may nat been withoute sinne. For which men moste kepen hem wysely, or elles may men sinnen ful grevously.*

115/1. *syngeþ and redeþ*. That *rede*, especially when connected with *singe*, may mean 'to tell' has been shown by Zupitza, note to l. 313 of the Romance of 'Guy of Warwick,' 15th century version. Cf. O.E. *sinȝan ond secȝan* (Sievers, 'Altenglische Metrik,' § 5, 3). Still I believe that even in connection with *singe* it may be understood in its usual sense of 'to read;' cp., for instance, the following passage from Hugo de St. Victore's 'Sermo in Assumptione B. Mariae Virginis' (Migne, 177, 1024):—"Inter caetera, dilectissimi, gloriosa miracula quae in Assumptione beatissimae virginis Mariae *legendo vel canendo* ad ipsius laudem saeculis omnibus attollendam et recolendam *recitamus*, purpuream ut violam ipsam esse cantare solemus."

115/4. *spekeþ wyd, tonge;* cp. Zupitza, note to l. 367 of 'Guy of Warw.' 15th cent. vers.

115/12. Cp. 'Minor Poems of the Vernon MS.,' I. p. 125:

Is mony an hundred ȝer a-gone
Þou hast ben, lady, queen þyn one
Of heuene, erþe and helle.

115/21. *mede* here means the Virgin's glory in heaven, her heavenly reward; see Mätzner's note to the passage, Spp. I. 260.

115/23. *y-helde* = *y-healde*, holden, bound to ; not, as Mätzner explains it, 'inclined' (from O.E. *hyldan, heldan*).

116/31. *dygne of take* yields no sense. Mätzner's conjecture *of lake* (from O.E. *lāc*, gift, offering) is impossible in Shoreham's dialect. As to my own guess, I feel by no means confident that *op-take*, assumed (into heaven), is the true original reading. What might seem questionable, however, is rather the fitness of the sense than the form of the word. For similar verbal compounds with unstressed *up* we may compare : *op-helde*, 24/665 ; *op ȝelde*, 83/114 : cp. also *out-cróude*, *out-drýue*, *out-sénde*.

116/47. *wone* [: *sone*] is O.E. *wuna*, habit, custom, usage. See also 134/126, 137, 157/798. 160/890, where the same ryme occurs ; and cp. 'Minor Poems of the Vernon MS.,' I. p. 50 :

Heil douhtur of þe sone,
Modur of þe getere,
Hauyng child ayeynes old wone
Opur elles comuyn manere,—

which translates the Latin verses:

"Ave nati filia, parens genitoris,
Praeter modum generans consueti moris."

Shakespere employs the noun *use* in exactly the same sense ; see Schmidt's Glossary.

116/48. Supply *passeþ* from the preceding line. The meaning is:— 'it goes beyond man's report, exceeds all speech.'

117/53. *wyþ-oute mysse*, an expletive phrase of assertion = 'without failure (cp. *wyþoute faile*), unquestionably, certainly.' It occurs also 130/10 ; 148/554. See also Glossary to Kölbing's edition of 'Arthur and Merlin' (Altengl. Biblioth. IV.) s. v. *mys*.

117/56. *Þys auys*, this view, opinion, notion.

117/60. *of þe stoure*, of the four main streams. *stour* = O.N. *stórr*.

117/63. *ine uour maner(e)* refers to l. 49 : *Four manere ioyen hy heilde here*. Mätzner's emendation *none*, new, of the MS. reading *nout*, is inconsistent with Shoreham's dialect.

117/77. *ageet* is derived in N.E.D. from O.E. *agetan*, pa. pple. *ageted* (f. *a* + *get*), to get hold of, seize. But there is no O.E. verb *getan, gette, geted ;* the root vowel must be long (*gētan*), as Sievers has shown, Beitr. x. 313, and the meaning in all the passages where it occurs seems to be, 'to hurt, kill ;' so also in the quotation from the O.E. Chron. in the Dict. —Mätzner's conjecture *weleget* is equally untenable. I should suggest that we may read *areet*, from O. E. *arētan*, 'to comfort, cheer, delight,' if it could be proved that the O.E. verb survived anywhere in M.E.

119/112. Apart from the necessity of correcting the defective metre of the line, a word is wanted here to which the following *þer-inne* relates ; and as the passage contains a reference to the legend of the unicorn, I believe that the word to be supplied can only be *barme*. In the 'Appendix ad Hugonis Opera dogmatica' (Migne, 177, 59) the legend, after the Physiologus, is told thus: "Puellam virginemque speciosam ducunt in locum illum ubi moratur, et dimittunt eam solam. Cum autem viderit illud, aperit sinum suum ; quo viso, omni ferocitate deposita, caput suum in gremium eius deponit, et sic dormiens deprehenditur ab insidiatoribus (*Of hyre barme hyt was god game*), et exhibetur in palatio regis."— Another version says that the virgin is to be placed in the wood where the unicorn lives, with her breasts denuded, which the animal kisses before it falls asleep in her lap. This is referred to by Shoreham on 129/63–66.

119/115. *ycore*, chosen, elect. It is perhaps better connected with

hyre than with *ioye*. Elsewhere Shoreham has only the form *ychose*, which is also the usual one in 'Ayenbite.'

119/120. *dyȝte* is generally a transitive or reflexive verb. The reflexive pronoun may be omitted; see Zupitza's note to l. 4350 of the Romance of 'Guy of Warwick,' 15th cent. vers. But I do not think that 'to prepare or make herself ready' suits the context. Mätzner proposes *schal . . . be dyȝte*, which he translates: 'shall be treated, honoured.' His emendation, however, seems to me objectionable. If we were to adopt it we should get a quite unusual form of the pa. pple., with a sounded final *e* in the singul., the tail-verses in this poem having, as a rule, feminine rymes. I have, therefore, suggested that we may supply *hyt* as object of the infin. *dyȝte*. The meaning then is:—'And so shall there never more woman with child manage (or do) it'—*i. e.* manage to bear her child *wyþ-oute sorȝe, wyþ-oute sore*.

119/125. Cf. also p. 129/73–76. For this favourite comparison of the immaculate conception and birth of Christ with the sunbeam passing through the glass, see the instances collected by Napier in the 'History of the Holy Rood-tree,' etc. (E. E. T. S. 1894), p. 82–83.

119/126. Instead of omitting *on*, as Mätzner proposed, we might also read:—*Wyþ-outen on openynge*, without a single opening.

119/138. *verden* belongs of course to O.E. *fierd* (*ferd*), not, as Mätzner thinks it possible, to O.E. *weorod*.

120/142. *glorye of hyre is fol a-boue* seems to mean: 'the glory of her is full (complete, perfect) above (in heaven).' But there is probably something wrong here. From what is said in l. 143 we may guess that the poet meant to paraphrase the angels' song: "Gloria in altissimis Deo, et in terra pax hominibus."

120/144. *in place*, a mere expletive; see Zupitza's note to l. 174 of the Romance of 'Athelston,' in Eng. Stud. xiii. 367.

120/159. The reading *werre* of the MS. had perhaps better be altered into *a verre*.

121/196. *isiȝe* is of course infin.; it stands for *isy*.

121/197. If we retain *and* we must take it in an amplificative sense; see N. E. D. s. v. *And*, conj. 9.

121/200. For this redundant use of *and* see Mätzner's note to the passage, Sppr. I. 263.

122/202. The MS. has *Al þa*, which Mätzner takes to be the tempor. part. *þa* combined with emphasizing *all*. *erthe shok* he considers to be a compound, meaning 'earthquake.' But *schok* [: *toke*] has a long *ō*, and can therefore only be the pret. of *schaken*.

122/214. The line evidently contains a parenthetical interpretation of the foregoing words "*Dominus tecum*." The emendation *god es* (= *is*) *myȝtte* (i. e. *myd þe*) of the MS. reading *godes myȝtte* is therefore obvious.

In the next line Mätzner, who seems to take *myȝtte* for the subst. 'might,' alters *sitte* into *fitte*, i. e. *fiȝte*, fight; but he does not say how we are to translate the passage.—*sitte ine ryȝte soþe* means, 'to rest, be grounded, on perfect truth.' For the different meanings of the verb *sitte* in Shoreham see note to 101/78.

122/223. *O þat hy were blyþe;* cf. Horstmann, 'Library of Early English Writers,' vol. i. 345: *whan Adam sauȝ hym comen, lord, þat he was glade!*; vol. ii. 360: *lord, þat þe was wo bigon in þat ilke tyde!* See also Mätzner, 'Gramm.' II. 430.

here, unless it be Mn.E. 'here,' has to be omitted, the object of the verb *sezen* being the relative clause in l. 225, *þet hy yseye er in puȳgne* (in pain), *i. e.* Christ.

122/229. 'And so (as Mary had seen him) saw him Peter, and afterwards they (the disciples) all.' Mätzner's conjecture *hygede* (properly *hyȝede*) *hyne*, 'hied him, ran,' would imply an allusion to the running of Peter and John to the sepulchre (John xx. 3, 4). But there can be no such allusion here, as *seþenes hy alle* shows.

123/235. *in þet cas*, used as an expletive; see Zupitza, 'Athelston,' note to l. 432, 'Eng. Stud.' xiii. 389.

123/236. Ought we not to omit *me*?

123/242–3. 'All the joys, sensual or mental, that can be named.'

123/245. *wat*, till, generally combined with *al* (*al wat*, *al huet*), is not unfrequent in Shoreham and in 'Ayenbite.'

123/257. *agredy*, according to Mätzner and the N.E.D. (s. v. *agraith*), is here used intransitively, 'to prepare, make herself ready.' But then we should rather expect *For* instead of *At* in l. 258. Ought we not, perhaps, to read: *to agredy þat scholde worþy by*, or *worþy* (infin., O.E. *weorþian*) *hy*? Cf. l. 260, *to agredy hyre looȝ*.

124/266. *te* (O.E. *tēon*), go.

124/274–76. *For te trye manne dede*, to try men's deeds. Mätzner's interpretation rests on the reading *crye* for *trye*.

124/284. *toup*, above; it occurs in 'Ayenb.' in the form *toppe* (*to* + *oppe*, O.E. *uppan*).—The subject nominative *hy* can be supplied from the oblique case *hyre* in l. 283, or *hys* = *hy ys*.

124/289. *lok-sounday*, Whitsunday. The plur. *lokes* is found in three passages of the 'Ayenbite' (p. 143, 163, 213), where it renders O.Fr. *Penthecouste*. An explanation of this peculiar expression is given by J. M. Manly in 'Studies and Notes in Philology and Literature,' published under the direction of the Modern Language Departments of Harvard University. Boston, 1892, pp. 88–108. He shows that med.L. *clausum Paschae* (O.Fr. *la close pasque*, plur. *pasques closes*), and *clausum Pentecostes* were common designations of the respective festivals, and considers *lok*, plur. *lokes* (from O.E. *loc*), as literal translations of O.Fr. *close*, plur. *closes*.—Concerning Mary's joys on Whitsunday, there is a tradition, to which the poet here refers, that she was among the apostles at the effusion of the Holy Ghost. According to Acts i. 12–14, they all returned to Jerusalem after the ascension of Christ, and continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

125/298. *beerde*, bride, O.E. *brȳd*.

125/301. It would perhaps be better to omit *þe*.—Does *figure* here mean 'mode, fashion,' corresponding to Lat. *figura*, which occurs in the sense of *modus*? Or is it = 'mental image, conception'?

125/311. *þrowe*, MS. *þroȝe*, a reversed spelling, due to the scribe who was accustomed to substitute *w* for ȝ, the regular M.Kt. representative of O.E. guttural ȝ; as, for instance, in *lawe*, *sawe*, *drawe*, etc.

125/312. *loweþ*, Kt. *lozeþ*, lowers, lessens. The MS. has *lower* (with a long *r*), which Mätzner alters into *lowerth*. But is that a M.E. word? *lozy* (infin.), *lozeþ*, *ylozed* are found in 'Ayenb.' Shoreham has *loze þe*, humble thyself, 103/154.

125/315. *leye* is pret. plur. of *liggen*, answering to O.E. *lūgon*, Kt. *lēgon*. Mätzner takes it as a variant of the adj. *loȝ*, low (from **lūgr*, for *lāgr*). For metrical reasons I have supplied the wanting relat. *þet*, though it is by no means indispensable. There are unsuspicious instances of a line beginning with a stressed syllable; and there are also instances of the omission of the rel. pronoun; 121/184: *Fram þan tyme he was ybore*; 128/27–8: *Þou ert þe ȝerd al of aaron Me dreye iseȝ spryngynde*.

125/316. *inome*, assumed. Mätzner refers to the use of Lat. "sumere," and to the passage in Shoreham, 133/103: *ase hyt hys by-fore y-nome;* cf. also 136/180: *By lawe hyt nomeþ;* and 64/1818: *To nomene.*

125/320. *of* is to be connected with the foregoing *þer;* see Mätzner, 'Gramm.' II. 522.

125/322. *ferede* [: *lede*], company; O.E. *geferrǣden*, fellowship.

126/325. Note here the use of the common phrase *my leue broþer* as a mere expletive, the poem being addressed to a *soster*.

126/349. It is not necessary to alter *Of* into *O;* see Zupitza's note to § 123 of Koch's 'Gramm.', and to 'Guy of Warwick' (15th cent. vers.), l. 1961.

Page 127. For the figures and epithets of the Virgin employed in the following song (VI.) I refer to Dr. Anselm Salzer, 'Die Sinnbilder und Beiworte Mariens in der deutschen Literatur und lateinischen Hymnenpoesie des Mittelalters, mit Berücksichtigung der patristischen Literatur.' Der XLII. Versammlung deutscher Philologen und Schulmänner gewidmet von dem k. k. Ober-Gymnasium der Benedictiner zu Seitenstetten in Nieder-Österreich.—We may also compare: *A salutacioun to vre lady*, in 'Minor Poems of the Vernon MS.,' vol. i. p. 134.

127/5. *fet*, vat, vessel.

127/6. *mes* (O.Fr. *mes*), mess, dish.

127/22. *calenge*, Northern Fr. form corresponding to central Fr. *chalenge*. The N. E. D. quotes this passage from Shoreham under *challenge*, sb. 1. 'An accusation, charge, reproach, objection.' But it seems to me that the context rather requires for *calenge* the sense of 'claim': after the lapse of Adam, the Devil laid his claim upon sinful mankind, from which Mary released us by giving birth to our redeemer.

128/27–8. Cf. Numbers xvii. 8.—Note the omission of the relat. pron. in l. 28.

128/32. Mary is often compared to Gideon's fleece wetted with dew from heaven; see Judges vi. 37, 38; Salzer, p. 41; p. 120, 2. Cp. also 'Analecta Hymnica,' xxxi. No. 134, 4 (p. 135):

> "Frondescit Aaron virgula
> Omni carens humore,
> Et vellus madet rore,
> Nec terram tangit stillula,
> Dum virgo sine macula
> Meretur mater fore."

Ibid. No. 139, 1 (p. 139):

> "Virgo, thronus Salomonis,
> Virgo, vellus Gedeonis," etc.

'Salut. vre lady,' l. 100: *Heil ful fles of Gedeon.*

128/38. Cp. 'Salut. vre lady,' l. 77: *Heil studefast stuntere of eueri strif.*

128/39. *Olofernes* is dative. It is resumed by the pronoun *hym* in l. 40.

128/40–42. *by-nome* is 2 sing. indic. pret. (phonetically *bynōme*). It rymes with *come*, l. 42, which must therefore be *cōme*, pret. plur. Hence it follows that *wylle* cannot be the verb. The subst. *wylle*, O.E. *willa*, will, is likewise out of the question. So there remains only *wylle*, O.E. *wiella-e*, *wylla-e*, well, fountain (the non-Kt. forms *wylle*, *wille*, by the side of Kt. *welle*, occur on p. 117). And this puts us in mind of a very common typical appellation of Mary, who is often called "fons": "fons misericordiae, fons vitae, fons salutis, fons aquarum viventium," etc., with many variations. See Salzer, p. 9, 516, 521; also 'Salut. vre lady,' l. 73: *Heil welle of merci, watur of lyf.*—Looking, however, at the context in

which the two lines occur, we might rather expect them to have some relation to the story of Judith. Now we read in the Book of Judith, cap. vii., that the inhabitants of the besieged town of Bethulia, after the destruction of the aqueduct, resorted to the fountains which were at no great distance from the walls, "ex quibus furtim videbantur haurire aquam, ad refocillandum potius quam ad potandum." Whereupon Holofernes set watches over those fountains, so that the Bethulians for lack of water were driven to the alternative of either perishing with thirst, or surrendering the town and thus being slain by the sword of the enemy. It was by the valiant deed of Judith that their lives were saved.—May not, then, the passage here contain a reference to this biblical report, probably with an implied allusion to Mary as the well of mercy and salvation, the "fons redundans, reos mundans, aquarum viventium, quem qui bibunt non peribunt, sed habent remedium" (St. Anselm, quoted by Salzer, p. 521)?

128/49–52. Ezekiel xliv. 2.

129/55–6. Daniel ii. 34, 35. 45.

129/63–66. See note to 119/112. In addition to the passage quoted there from Hugo de St. Victore, I refer to Salzer, p. 44, p. 524.

129/64. *Aleyd* (O.E. *alecȝan*), assuaged, appeased. *a cheaste* [: *breste*] can hardly mean anything but 'a chaste one.' The usual form of the word in Shoreham is *chaste;* also *chastete, chastite.* The *e*-sound is peculiar. The N.E.D. gives *cheste* from 'Mirr. Our Lady,' 188; *chestete* occurs in 'Ayenb.' 235. See also D. Behrens, 'Beiträge zur Geschichte der franz. Sprache in England' (Franz. Studien, v.), p. 75 f.

129/67 ff. Apocalypse, cap. xii. 1.

129/73 ff. See note to 119/125. Cp. also Salzer, p. 71 ff., where numerous references to M.H.G. and Latin authors are given; and 'Analecta Hymnica,' xxxi. No. 143, 5 (p. 142); ibid. No. 146, 31–32 (p. 145).

129/76. *bere*? The signification 'bearing, birth,' is certain, but the form is doubtful; cf., however, *bear*, sb. 3, in N.E.D. Perhaps we ought to write:—

For beryng of þy chylde.

130/1. Ps. xiii. 1; liii. 1: "Dixit insipiens in corde suo: Non est Deus."

130/2. *sede*, repeated in l. 4. Kölbing thinks that the repetition can hardly be due to the poet. Perhaps, he says, the first *sede* is to be replaced by *did grede* = 'liess proclamiren' (caused to be proclaimed). But the inappropriateness of such a notion here is obvious. Besides, no emendation is needed. The poet is by no means quite averse to the repetition of the same or a paronymous word, even in ryme; cf. 17/464, 466: *toke* [: *toke*]; 23/618, 620: *takeþ* [: *takeþ*] 29/800–802: *wyne* [: *wyne*]; 83/108–110: *helle* [: *helle*]; 121/175–6: *childehode* [: *manhode*]; 134/111, 114: *syngeþ* [: *singeþ*]; 147/499, 500: *hys* [: *hys*], etc.

130/8. *route*, rout, company? The verb *woxe* would suggest *rote*, root; but that makes no ryme with *doute*.

130/14. *nouȝt for þan*, notwithstanding, nevertheless. 'Ayenb.' *naȝt norþan*, p. 81, 90, 92. It is a literal translation of O.Fr. *neporquant;* see Evers, 'Beiträge zur Erklärung und Textkritik von Dan Michel's Ayenbite of Inwyt,' p. 20, 28, 29.—*nought forþi* = nevertheless, is recorded in Stratm.-Bradley; cf. also 'Library of Early English Writers,' ed. Horstmann, vol. i. p. 44, p. 66 (MS. Cambr.; the Rawl. MS. has *never þe latter*).

130/19. *fele* [: *telle*] is an imperfect ryme. Shoreham generally rymes *fele* with *skele*, and 143/399 with *wele*, O.E. *wela*, weal, which

shows that the vowel was lengthened. The context, too, seems to me to require some other word than *fele* to which the following consecutive clause can be attached. The reading *felle*, I think, will meet the demands of both the ryme and the sense. We may translate: 'And many of them, they are so savage, that though one tell them good reason, it avails nothing: they will chatter back this and that,' etc.

manye . . . þat beþ so felle contains a reduplication of the subject. The use of the sing. neuter *þat* referring to a noun in the plur. is well known in O.E. and M.E.; cf. also 18/486.

130/21. *ganþ*, avails. There can be no doubt about the meaning. It stands for *gainþ*, *geinþ*; cf. 40/1134: *Hyȝt gayneþ ham wel lyte;* 65/1835: *And ine þe weddynge ne gaynet nouȝt, þaȝ*, etc. The spelling *a* for *ai* is rare in Shoreham, though not unfrequent in 'Ayenb.'; see note to 34/961. But what we want here is a form *genþ*, ryming with *menþ*. The Kentish dialect has such forms as *sede* (by the side of *seyde*), *ren*, *rine* (= O.E. *reȝn*, *rēn*, *rīnan*, *rīnan*). May we then suppose a similar development of O.N. *geyna* into *gene* (perhaps under the influence of O.E. *-ȝeȝn*, *-ȝēn*; cf. *ȝene*, Owl & Night. 845, quoted in Stratm.-Bradley, s. v. *geinen*, *ȝeinen*)?

131/36. *wyþ-oute stryf*, without dispute.

131/38. *al for þan*, for all that, notwithstanding; so also 151/632. Cf. *nauȝt for þan.*

131/44. *by al* = O.E. *be eallum* (Bosw.-Toller, s. v. *be*), withal, altogether. As far as I can see, the phrase is not recorded in the dictionaries. —*stylle*, at rest, without motion, so that we may walk upon it (*to gonne þrop*, l. 45).

132/63. *Ase ham y-worþe*, as becomes, falls to, them.

132/64. *grendeþ*, set, go down (O.E. *gryndan*).

132/66. *vnder forþe*, out from beneath; cf. beneath-forth in N.E.D.

132/71. *be-go*, pa. pple., encompassed.

132/75. *hent* (from O.E. *hentan*), takes. The meaning is: 'every man that listens to reason.'

132/78. *Aboute itrent*, circumvolved.

133/90. *forþe araȝt* (from *areche*, O.E. *arǣcan*), issued, brought forth.

133/91. *syt*, see note to 101/78.

133/98. *worþ*, shall be; cf. 141/339.

133/103. *y-nome;* cf. 125/316.

134/113. *Quicunque vult* is the beginning of the Athanasian Creed: "Quicunque vult esse salvus, ante omnia opus est ut teneat catholicam fidem."

134/114. Kölbing's conjecture *þingþ*, for *singeþ*, is unnecessary; see note to 130/2.

134/116. *leyþ* here, like *seyþ* in the preceding line, seems to be used impersonally.

The following passage, ll. 118–20, is a free rendering of the words of the Athanasian Creed: "Filius a Patre solo est, non factus, nec creatus, sed genitus."

134/122. *adrenche*, drown, used figuratively and, if we adopt the reading *þrynne*, intransitively.

134/126. *wone*, see note to 115/23.

134/134. *endeles:* "Immensus Pater, immensus Filius . . ." (Athan. Cr.).

135/147. *wyue* is evidently an error of the scribe. But it is difficult to find a suitable word in *-ĭve*, with a short *i*, to make it ryme with *dryue*, which is subjunct. pret.—Would *ȝiue* do? although, it should be remembered, the true M.Kt. form of the pa. pple. is *yyeue.*

135/152. *þare—þa* are the corresponding fem. and masc. forms of the pronoun. Cf. 26/718: *By þa weye;* but 83/118: *in þare tyde;* 150/615: *Inne þare crybbe.*

136/172. *þat ich was embe,* that I was about, dealing with. The reference is to 134/109 ff., where the Athanasian Creed was mentioned. Cp. also 157/815.

136/173. *a daye* here seems to mean 'on each day, daily;' cf. 134/109 f.: *oure fay, þat holy cherche nez eche day Wel merye syngeþ.* The N. E. D. quotes from the 'Romans of Partenay' (c. 1500): '*Full moch haue I hurd spokyn of the aday.*'

136/175 ff.: "Spiritus sanctus a Patre et Filio non factus, nec creatus nec genitus, sed procedens, Patri et Filio coaeternus est" (Athan. Cr.).

136/187. *onder-gon,* understand; see Zupitza's note to l. 8231 of the Romance of 'Guy of Warwick,' 15th cent. version.

136/190. The conjectured reading *persone,* for *reyson,* is confirmed by the reference to the Athanasian Creed: "Alia est enim persona Patris, alia persona Filii, alia persona Spiritus sancti. Sed Patris et Filii et Spiritus sancti una est divinitas . . ."

137/202. *hyt,* pleonastically repeating the subject *wyt.*

137/206. Kölbing's emendation *god* is convincing.

137/207. *Wyþ-oute crye,* beyond dispute, certainly. The N. E. D. has only later instances of the phrase. But on 81/68 it means: 'without complaint.'

137/216. *þe,* weak form of *þou.*

138/229. *Wader,* whether; cf. *waþer,* 151/617; *huader,* 'Ayenbite.'

138/232. *Euerte* = *euer-to* (cf. 135/157; Stratm.-Bradley, s. v. *ǣfre*), Germ. 'immerzu.' *te* is the weak form of *to.—euerte* occurs also 'Ayenb.,' 96; *neuerte,* ibid., 99.

138/236. *to soffry hyȝt* (= it). We may ask,—To suffer what? In the preceding stanza the poet promised to tell the reason why the eternal existence of the world is to be denied. But he goes on to show that the creation of the world was only a corollary of the qualities of supreme might and wisdom and goodness attributed to God, in consequence of which he could not have suffered the world to be left uncreated (cf. 138/241 ff.). Is this what *to soffry hyȝt* implies? But then, there would seem to be a slight gap in the context.

138/239. The expression *and wyl ine godhede* reminds us of a similar one in Hugo de St. Victore (Migne, 176, 210, cap. 10): "Duo itaque haec in Creatore pariter erant, bonitas et sapientia, et haec aeterna erant; et aderat simul potestas coaeterna; *et bonitate voluit,* sapientia disposuit, potestate fecit." It is possible that the poet may have had this passage in mind when he wrote *and* (scil. *he*) *wyl*[*e*] *ine godhede,* by which he may have meant to translate "et bonitate vult."

138/245. *al-wyt* is a conjecture for the MS. reading *al mytty,* which I have not hesitated to put in the text. The sense certainly requires a word that means 'omniscience.' *al-wyt,* it is true, is not recorded anywhere else, as far as I know; but the adj. *alwytty,* omniscient, is found in M.E. (see N. E. D.), and *alwys* is used by Shoreham.

138/253. *any* (MS. *and*) *mo:* see 'Anglia,' xxii. 493.

139/268. *aposed,* confronted with objections, questioned.

139/269–70. Cf. Isidorus Hispal. (Migne, 83, 541):—"Non ideo coelum et terram implet Deus, ut contineant eum; sed ut ipsa potius contineantur ab eo."

139/271–76. Petr. Lombard. (Migne, 192, 624):—"Cumque divina natura veraciter et essentialiter sit in omni loco et in omni tempore, non

tamen movetur per loca vel per tempora, nec localis nec temporalis est. Localis non est quia penitus non circumscribitur loco, quia nec ita est in uno loco quod non sit in alio. Neque dimensionem habet, sicut corpus, cui secundum locum assignatur principium, medium et finis . . ." The change of *hy*, l. 271, to *he* is indispensable. *he* refers to God, *hy* (fem.) to the world, which cannot be said to be infinite; cf. 132/70: *Ne may hy nauȝt þanne be endeles*, etc.

139/273. *Wyþ-oute drede*, without doubt.

140/291. *te-dyȝt*, divided: "Et fecit Deus firmamentum, divisitque aquas quae erant sub firmamento ab his quae erant super firmamentum" (Genes. i, 7).

140/298 ff.:—"Viditque Deus cuncta quae fecerat, et erant valde bona" (Genes. i. 31).

140/310. *do wroþe*, do, act wrathfully. *wroþe* is adverb. The sense is: 'God's creature must needs be all sinless by nature. If God himself were the cause of evil, he might justly be blamed (*wyþ-nome*) for a bad one, and might not, therefore, wreak his wrath upon sinners. But (such is not the case; on the contrary) he loathes evil-doings (*schrewadnesse*, for *schreawednesse*, l. 311, is plur.), and has forbidden them.'

141/316. *apayneþ*, take pains. In l. 317 it is used reflexively: *hym apayneþ*, troubles himself.

Now follows an ingenious disquisition on the origin and final cause of evil, and the reason why God suffers it. The poet's handling of a subject so difficult is very skilful, and well calculated to bring it home to the understanding of simple-minded readers. For many particulars he has drawn on the common stock of arguments. But his conception of the necessity of evil for the perfection of heavenly bliss is quite singular, so far as I have been able to discover. It seems, however, to be traceable to Origenes, who in several passages of his works exhibits a similar view; e. g. 'In Genesim Homilia' i. 10 (Migne, 'Patres Graeci,' 12, 153): "Ipsis sanctis bona sunt ea quae illis adversantur, quia vincere ea possunt, et cum ea vicerint, majoris gloriae efficiuntur apud Deum.—Et Apostolus dicit (2 Tim. ii. 5), quia nemo coronatur, nisi qui legitime certaverit. Et revera quomodo erit certamen, si no fuerit qui resistat?" But see especially 'In Numeros Homilia' xiv. 2 (Migne, P. G. 12, 677 ff.): "Malitiam Deus non fecit; tamen cum aliis inventam possit prohibere, non prohibet, sed cum ipsis a quibus habetur utitur ea ad necessarias causas. Per ipsos enim in quibus est malitia claros et probatos efficit eos qui ad virtutum gloriam tendunt. Nam si perimeretur malitia, non esset utique qui contrairet virtutibus. Virtus autem non habens aliquid contrarium, non claresceret, nec splendidior et examinatior fieret. Non probata vero nec examinata virtus nec virtus est." He then goes on to show by examples from the Old and New Testament how evil may by God's disposition be productive of good, and continues thus: "Simili ergo modo et de ipso diabolo ponamus, verbi gratia, necessitate aliqua constrictum fuisse ne peccaret, vel post peccatum ablatam fuisse ab eo malitiae voluntatem: simul utique ablatum fuisset nobis certamen adversum insidias diaboli, nec exspectaretur corona victoriae ei qui legitime certasset. Si non haberemus qui adversum nos obsisterent, agones non essent, nec victoribus munera ponerentur, nec regnum coelorum vincentibus pararetur . . . Ex quibus omnibus colligitur quia Deus non solum bonis utatur ad opus bonum, sed et malis."

141/337. The subject *blysse* is common to both verbs (constructio *ἀπὸ κοινοῦ*).

141/338. *heuene hys al ydueld.* Mätzner, Spp. II., quotes the passage

under *i-dwellen*, "in errorem ducere, decipere, täuschen, trügen," which cannot possibly be the meaning of the verb here. Stratm.-Bradley refers to it s. v. *ȝe-dwellen*, dwell upon, delay. The sense of the passage, as determined by the context, seems to be this: entrance into heaven is delayed, heaven is barred, till the bliss of heaven is made complete by the joy of conquest, *i. e.* triumph over evil, than which none is greater (142/349 ff.).

141/343. *auancement*, advancement, enhancement.

142/364–66. The sense is: There is no wrong in God's suffering of evil among the good, for the purpose of enhancing the good (by contrast). Cp. Hugo de St. Victore (Migne, 176, 236): "Bona enim fecit et benefecit, et mala permisit et non fecit" (cap. 5) . . . "Et vidit mala quae erant procul futura cum bonis priusquam erant, et consideravit quod his malis adjunctis bona commendarentur, et pulchriora fierent comparatione malorum . . . quoniam ex eis ornarentur bona et commendarentur, et amplius bonum acciperent ad decorem et pulchritudinem universorum" (cap. 6). See also St. Augustine, 'Enchiridion,' cap. xi. (Migne, 40, 236).

142/368. *contekynge*, contention; cf. *contekhede*, 154/721.

142/369. For *no* as a strengthened negative see Mätzner, Gramm. II. 137.

142/371. Böddeker's conjecture makes the line too short. I have supplied *faylly*, with regard to 144/407: *Elles hedde y-faylled fyctorye*. The proposed omission of *þat*, though not absolutely necessary, may be accepted for metrical reasons.

143/385–87. If we may take *at-arn* in the sense of 'caused to run' (see N. E. D. s. v. *atrin*, where, it is true, the causal meaning is inferred only from this passage in Shoreham), and if we further correct *lyȝt barn* into *lyȝt-barn* (Wright: *hyȝt barn*), Kölbing's incisive alterations, I think, are unnecessary. *lyȝt-barn* must be an appellation of Lucifer; not the usual one, it is true; but see 'Canticum de Creatione,' MS. Auchinl. (in Horstmann's 'Sammlung ae. Legenden,' Heilbronn, 1878), l. 1:

Liztbern, þat angel brizt,
Answerd anon rizt.

Ibid. l. 8: *To Liztbern, þat is now Lucifer.*

Ferst, l. 387, is not, as Kölbing thinks, inconsistent with, and probably occasioned by, *ferst* in l. 390: in the former place it answers to Lat. "primum," accus. of "primus;" in the latter it is the adverb = Lat. "primo." See Hugo de St. Victore (Migne, 176, 247): "Quod in principio creati sunt angeli." For the pleonastic *so*, l. 385, see Mätzner, Gramm. II. 125.

143/394–5. The lines contain a reference to Isaiah xiv. 13, 14: "In coelum conscendam, super astra Dei exaltabo solium meum, sedebo in monte Testamenti, in lateribus aquilonis. Ascendam super altitudinem nubium; similis ero Altissimo."

143/398. *te þan*, in addition to, besides him. *þan* is dat. sing. of the demonstr. pron. Kölbing's conjecture *by þan*, by that time, is inadmissible.

143/403. *þys* is plur.—*Byganne*, for *bygonne*; cf. *gonne*, 153/692.

144/406. *Hyȝt* stands for *Hy hyt* (sc. *bygynne schrewednesse*).

144/412–14. Cp. Hugo de St. Victore (Migne, 176, 84):—"Sciendum quoque est quod boni angeli ita sunt confirmati per gratiam, quod peccare non possent."

144/428. I do not know what *cheuel* is. It cannot possibly have anything to do with O.E. *cēafl*. The sense must be 'set of followers.'

For *schal* the context seems to require the preterite. Ought we perhaps to read: *þat he scholde mys-wende?*

144/432. *Lys* for Kt. *lyas* (preter.)? or *lyese* (infin.), to be connected with *schal* (*scholde*?) in l. 428?

145/436. Cf. 150/586 ff.

145/442. *slabbeþ*, wallow? (Stratm.-Bradley). It seems to be connected with O.N. *slabb*, wet, dirty.

145/445 ff. Cf. Chaucer, 'Pers. Tale' (Skeat 604, 570 ff.): *Manslaughtre in dede is in foure maneres. That oon is by lawe, right as a Justice dampneth him that is coupable to the deeth. But lat the Justice be war that he do it rightfully, and that he do it nat for delyt to spille blood, but for kepinge of rightwisenesse.*—Cp. also St. Augustine, 'Enarratio in Psalmum cviii.' (Migne, 37, p. 1435, 8): . . . "revera paucorum est dignoscere quomodo placeat poena iniquorum accusatori inimicitias exsaturare cupienti, et quam longe alio modo placeat judici recta voluntate peccata punienti. Ille quippe reddit malum pro malo; iste autem, etiam cum vindicat, non reddit malum pro malo, quoniam justum reddit injusto: quod autum justum est, utique bonum est. Punit ergo non delectatione alienae miseriae, quod est malum pro malo, sed dilectione justitiae, quod est bonum pro malo."

145/449. *for weyne*, for gain.

145/460. *he þat mente hyt* is the judge who condemns thieves *for to ordeyne Peys in londe, nauȝt for weyne, Ne for queadhede*, and who is therefore to be praised for his good intention. But can *he þat mente hyt* (*mente*, from O.E. *myntan*) express thus much? Or shall we read: *he þat mente hyt for* (MS. *þat*) *iustyse*, he that intended it for justice?

146/487 ff. *onbycome*. This is an early instance of the occurrence of the verb 'to unbecome.' Here it is pret. subjunct. The word *grace* signifies a free and gratuitous gift: "non in voluntate petentis, sed in arbitrio dantis debet esse quod datur. An enim dandum sit, dantis debet judicio pensari" (Petr. Lombard. in Epist. ad Roman., Migne, 191, 1459). "gratia . . . non meritis redditur, sed gratis datur, propter quod et gratia nominatur" (St. Augustine, 'De natura et gratia'). See Epist. Pauli ad Rom. xi. 6. We may, perhaps, translate here: 'It would be unbecoming if everything, in every place, were alike privileged to joy and bliss.' Note the construction of *grace* with *to*, here and on 149/569.

147/501. The line, as it stands, is too long. We shall have to omit either *hyt* or *wel*, the verb *wyle* being indispensable as governing the infin. *by-come* [: *some*].

The following passage (st. 85 ff.) turns on the subject of Predestination and Reprobation.

147/514–16. This seems to be a reminiscence of a passage in St. Augustine, who, with reference to the words of the Apostle, Rom. ix. 18: "cujus vult miseretur, et quem vult indurat," says: "Eorum autem non miseretur, quibus gratiam non praebendam esse aequitate occultissima et ab humanis sensibus remotissima judicat" (quoted by Petr. Lombard., Migne, 192, 632). Perhaps we should read: *Bote þet hyt hys þe priuete Of hys domes, in equyte, Wyþ wyl to þan* (literally, 'with will to it;' *þan* is dat. sing. neut. of the demonstr. pron.). The emendation *wyl*, l. 516, is corroborated by what follows, l. 517–18: *For þer nys nouȝt of þysse wylle Her to iuge.*

147/520–22. The allusion is to Psalm xxv. 7: "iudicia tua abyssus multa."—*pet* = O.E. *pytt*.

148/526. *þe* is a rare variant of *þo*, O.E. *þā*; it occurs also 95/271, 124/290.—After *nele*, we have to supply *teche* from l. 524.

148/539. *longy* would be pres. subjunct., for which there is hardly any occasion here. We shall probably have to alter it into the indic. *longeþ*.

148/546. *hyȝt*, sets off. See N. E. D. s. v. *hight*, v³.

148/551. *sykþ*, sees, 3 sing. ind. pres. of *sy*. The idea that by the juxtaposition of contrasting objects their different qualities are heightened has found a similar expression in Hugo de St. Victore (Migne, 179, 998): "Si adiunxeris similia similibus, partium aequalitas utriusque partis excellentiam perhibet. Si vero dissimilia contuleris, magis patet diversitas alterius. Sicque coniunctio parium differentiam arcet partium singularum, et diversa qualitas utriusque crescere videtur ex utroque. Confer album nigro, sapientem stulto, superbum humili, malum bono, et ex ipsis contrariis distantibus argumentum propriae naturae videtur accedere singulis speciebus." Cf. also Origenes (Migne, 'Patr. Graeci,' 12, 153): "Quantus decor et splendor sit lucis non dignosceretur, nisi obscuritas intercederet noctis . . . Unde viri fortes magnificarentur, nisi existerent imbecilles et timidi? . . . Si atrum consideraveris, gratiora tibi quae clara sunt videbuntur. Et, ut breviter dicam, ex malorum consideratione decus bonorum lucidius indicatur."—Pandare, in Chaucer's 'Troylus,' i. st. 92, corroborates his assertion that *By his contrarye is every thinge declared* by similar examples.

148/553. *lykynge*, likèning, comparison; see 'Ayenb.' 81: *likeþ*, is like; *lykynge*, likeness.

148/555. *euere mo*, Germ. *immer*, to all future time. Cf. *For euere mo*, l. 579. *Ase*, prefixed to the adverb of time, need not be altered.

149/556. Unless we take *merye* to be a substant., we shall have to change *þar* into *þat*.

149/557. *þe* is here causal conjunction = O.E. *þe*. For the notion expressed in this and the following stanza cp. Hugo de St. Victore (Migne, 176, 609): "Iniqui ad aliquid ardebunt, scilicet ut iusti omnes et in Domino videant gaudia quae percipiunt, et in illis respiciant supplicia quae evaserunt, quatenus tanto magis in aeternum divina gratia ditiores se esse cognoscant, quanto apertius in aeternum mala puniri conspiciunt, quae eius adiutorio vicerunt." See also Petr. Lombard. (Migne, 192, 962): "Et licet iustis sua gaudia sufficiant, ad majorem tamen gloriam vident poenas malorum, quas per gratiam evaserunt . . ."

149/564. *wiþere*, O.E. *wiþre*, resistance, opposition.

149/575–6. Of the three M.E. verbs *breden*: (*a*) = 'to widen'; (*b*) = 'to roast'; (*c*) = 'to breed,' the two first are out of the question here. But what should 'to breed in violence (*forse*), wrath and envy (*nyþe*)' mean? I have, therefore, altered *me* (or *ine*) to *mo*: 'Right so shall the devils for their wickedness breed ever more violence,' etc. This is what we should expect, in opposition to what has been said in the preceding lines. Cf. Hugo de St. Victore (Migne, 176, 84): "Sciendum quoque est quod boni angeli ita sunt confirmati per gratiam quod peccare non possunt; mali autem ita obstinati per malitiam quod bonum facere non possunt."

149/577. *ytopped*, wrestled? See *toppin*, v. in Stratm.-Bradley.

149/584. *arached*, pulled, torn (out of their place); cf. *arace*, 91/166.

150/589. *one-by-comeleche*, unbecoming (*one* = *on*, *un*).

150/590. *leþy*, empty, unoccupied.

The idea that man was destined to fill the place of the fallen angels originated with Gregor.; see Moralia, lib. xxxii. 23; Hom. xxxiv. Cf. also Hugo de St. Victore (Migne, 176, 260): "Non enim, ut quidam putant, conditio hominis ita ad restaurationem angelorum provisa est, quasi homo non fuisset factus, nisi angelus cecidisset; sed ideirco ad restaurandum et supplendum lapsorum angelorum numerum factus homo dicitur, quia cum homo postmodum creatus illuc unde illi ceciderunt

ductus est, illius societatis numerus qui in cadentibus diminutus fuerat, per hominem reparatur."

150/600. If this line is correct, we shall have to translate: 'his festivity could not be altogether complete, as another (festivity is)'—which we might possibly refer to the festive joy of the good angels in heaven. But ought we not, perhaps, to write: *Ac al anoþer* = 'but quite otherwise'?

150/606. *take* is infin. The verb 'to forbid' is sometimes followed in M.E., as in O.E., by the simple infin. without *to;* see 'Anglia,' xiii. 91.

150/613. *y-schet*, shut (O.E. *scyttan*).

150/614. *y-det*, locked up (O.E. *dyttan*).

150/615. *crybbe*, lock-up house, prison (Halliwell).

151/622. *gyle onder-go*, to undertake, attempt, resort to guile. Cf. Hugo de St. Victore, 'De Lapsu primi Hominis,' cap. I. II. (Migne, 176, 287): "vidit diabolus et invidit quod homo illuc per obedientiam ascenderet unde ipse per superbiam corruisset. Quia vero per violentiam nocere non potuit, ad fraudem se convertit, ut dolo hominem supplantaret, quem virtute superare non posset."

þouȝte, intended. In this sense, *þenche* may govern an infin. without *to;* see 'Anglia,' xiii. 94.

151/623. Formerly (*her* = *er*), in his rebellion against God, the devil had tried violence.

151/626. *auayd*, see note to 19/511.

151/629. 'He thought of what had fallen to him before, when he was created.'

151/632. *al for þan*, for all that, though he was afraid.

151/638. *schrewhede* (= *schrewedhede*) here seems to approach to the sense of Mn.E. 'shrewdness.' In Genes. iii. 1, the serpent is called "callidior cunctis animantibus terrae;" and, as St. Augustine says, it is so called "propter astutiam diaboli, quae in illo et de illo agebat dolum."

151/642 *soch a tempeste:* figuratively spoken of the violence of envy and malice with which the fiend was agitated (cf. l. 631–2).

152/648. *waye*, O.E. *wēȝan* (Kt. Gl. *wēȝan*), to afflict, frustrate, deceive; cp. *weyþ*, lies, deceives, 107/232.

152/649–51. The reason why the fiend durst not assail Adam, but tempted the woman first, is given by Hugo de St. Victore (Migne, 176, 25): "Diabolus, quia vidit mulierem, utpote infirmiorem et minus ratione vigentem, facilius fraude circumveniri posse, primum eam aggressus est interrogatione, volens animum eius elicere, ut ex responsione eius colligeret qualiter eam de caetero alloqui debuisset."

The story of the temptation as related by the poet follows the account of the Bible (Genes. iii.).

152/670. *ac* need not be altered here; it answers to Mn.E. *but* (see N. E. D. s. v. *but*, III. 27).

153/682. *dame lykerouse.* Cp. 'The Charter of the Abbey of the Holy Ghost,' MS. Laud 210 ('Library of Early English Writers,' ed. Horstmann, i. 341): *& þat seiȝ Eue þat sche schulde be so wyse, & was boþe coueytous & lykerouse as comenliche wymmen ben.*

153/691–2. The reading I have suggested in the footnote meets the requirements of both metre and sense. *seke*, as Kölbing proposed to write for *þreke*, is no Kt. form. But *þreke*, or rather its Kt. equivalent *þrecche*, in the sense of 'to press, rush, force a way,' may possibly be right after all, in which case *an* must of course be preposition. The ryme *speche* [: *þrecche*], it is true, would be imperfect as regards the quantity of the vowels.—*hal* is O.E. *healh*, corner, hiding-place.

153/696. *of flyȝte* for *on flyȝte*? or should we perhaps write *of-fryȝte*,

frightened? Cf. Genes. iii. 10: "Vocem tuam audivi in paradiso, et timui."

153/702. *Etinges.* It is difficult to make out whether the first letter of the word in MS. is a rounded *s* or a capital *E* or *O*. I have settled on adopting the reading *Etinges* with regard to Genes. iii. 11: "Quis enim indicavit tibi quod nudus esses, nisi quod ex ligno . . . comedisti?"

154/703. *wyþerlyche*, adv., seems to mean 'in opposition, in reply.' It is not recorded in Stratm.-Bradley. Halliwell has *witherly*, hastily, violently, as a Devonshire provincialism.

154/712. Eve's speech, of course, begins with *so wey þat wyle*. Kölbing's conjecture *se wey þat wyle*, which he translates "wir sehen das wohl ein," is unintelligible to me. *so wey þat wyle* is of course Mn.E. '(so) woe the while!'

154/723 *pleity*, the Kt. form (cf. 'Ayenb.' 99), to plead.

154/726. *wayti*, "insidiari." It is construed with the dative; cf. 'Ayenb.' 263 (Kt. version of 'Sawles Warde'): *to eche vertue ech vice wayteþ* = "singulis virtutibus singula vitia insidiantur."

The insertion of *heel*, corresponding to "calcaneo" in the Latin text, would make the line too long.

154/727. *lere* is the Kt. form of O.E. *lyre*, loss, destruction, here in the sense of 'condemnation, doom.'

155/731. *ine mannes daunger* = "sub viri potestate."

155/754. *forþ myt þan*, forthwith.

156/778. *he* (MS. ȝe) refers to the devil. Kölbing conjectures *For ȝe wete* (MS. *weste*) *þat god hyt sede*, for ye know that, etc.—thinking that "the poet appeals to the biblical knowledge of his hearers or readers."

156/779. *awede*, go mad.

156/787. 'For nothing was nor is it called Tree of Life.'

156/789. Can *wyste* be adverb of the pa. pple. *wyst*, in the sense of 'wittingly'? Anyhow, the line is too short. Kölbing's conjecture, however, *Ac* [*god hyt*] *wyste*, does not seem to me to hit the mark. It would be, at the least, rather superfluous to expressly observe that God knew it; and besides, it does not seem to form a strong enough opposite to the preceding *for nauȝt*.—Shall we perhaps write *Ac mid lyste*, cunningly, wisely?

157/796. The poet promises to speak of the Redemption; but that part of his poem, if ever it was executed, has been lost.

157/797. *þat* is relat. pron., referring to *blode* in l. 794. Kölbing's insertion of *lyf*, or *body*, is unnecessary.

157/800. *for-hole*. The MS. has *for-boute*, which might perhaps suggest *for-hote;* but this is used by Shoreham in the sense of 'forbidden,' 155/735. One might also think of *for-hed*, with regard to 156/783: *For god hyt hedde*.

157/806. *uerry*, intrans., remove, depart (O.E. *feorrian*).

157/810. For the use of *welþe* in the sense of '(heavenly) glory' see 'Anglia,' xxii. 388.

157/811 ff. That the incarnation of Christ, the principal end of which was the redemption of mankind (cf. Bonaventura, Sent. l. III. dist. 1, art. 2, quaest. 2. Conclusio), was the operation of the Holy Trinity is expressly stated by St. Augustine: cf. also Petr. Lombard. (Migne, 192, 758).

157/815. *þat ich was embe;* see note to 136/172.

157/817. *ytayled*, tallied, cut out.

158/831. *To mannes mende*, to man's correction, reparation. Cp. 83/128, and note to the passage.

158/833. *forsopie*, supposing it to be right, seems to be connected

with O.E. *soppian*. Like *for-seþe* in the same line, it must be used intransitively, and the signification would seem to be 'to get soaked through, or soppy' ("as when mown grass lies in lumps upon the field," Halliwell),—a bold metaphor, but not more so than *for-seþe In deaþes bende*. We may, however, mention here that in the Bodleian Fragm. of 'Sir Lamwell,' v. 57, we meet with the phrase *forsobbed and forworn*, where *forsobbed* seems to mean 'exhausted with sobbing.' So, if we were to alter *forsopie*, we might perhaps write *for-sobbie* instead of it.

158/836. *ouer-þrowe*, overthrown. The MS. has *oue þreawe*, which might seem to point to original *-þrawe*. *aw* invariably represents O.E. *āw* in 'Ayenbite;' but Shoreham has *ow-* forms as well, as proved by his rymes.

158/847. *by þan by-fore*, by what has been said before.

159/862. The insertion of *haþ* after *hyt*, as suggested by Kölbing, is impossible. *come*, l. 863, is evidently 3rd sing. ind. pret., phonetically *cōm*; so *nome* cannot be pa. pple. (=*nume*), but must likewise be 3rd sing. ind. pret. (= *nōm*).

159/865. I have thought it necessary to supply *hyt*, which refers to *hyt* (i. e. the child), l. 863.

What the poet means to say here is this: 'Man is God's likeness ("Faciamus hominen ad imaginem et similitudinem nostram") also in this, that he takes his origin through generation, even as God, the Son, was generated ("genitus, non factus") by the Father.' This has been made an argument for the congruity of Christ's Incarnation, *i. e.* his assumption of the human, rather than the angelical, form and nature; *e. g.* by Bonaventura, Sent. l. iii. dist. 2, art. 1, quaest. 2: "Secundum namque naturae institutionem maior est congruitas in humana natura quam in angelica; et hoc triplici de causa . . . Prima est propter personalem discretionem, quae quidem in humana reperitur secundum originem . . . et ideo magis congruebat quod persona Filii, quae distinguitur a persona Patris secundum originem, eam naturam acciperet in qua proprietatem filiationis retineret."

159/871. *demeyned*, carried on, accomplished; see N. E. D. s. v. *demean*, v.[1] (where, by the way, in the quotation of our passage *hy*, fem., referring to *engendrure*, is unnecessarily altered to *hy*[*t*]). Regarding the sense of this and the next stanza we may compare Petr. Lombard., who follows Augustine (Migne, 192, 724): "Caro enim propter peccatum corrupta fuit in Adam, adeo ut cum ante peccatum vir et mulier sine incentivo libidinis et concupiscentiae fervore possent convenire, essetque thorus immaculatus, iam post peccatum non valet fieri carnalis copula absque libidinosa concupiscentia . . ."

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